The Review of Religions Vol. 27 1928

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Edited by MIRZA BASHIR AHMAD, M.A., Qadian, India.
and
A. R. DARD, M.A., London.

FEBRUARY, 1928. No. 2.

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The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and the Expected World-Reformer. He came with the spirit and power of all the prophets of God. The Ahmadiyya Movement, therefore, seeks to uplift humanity and to establish perfect peace throughout the world. It is Islam, true and real. It has its headquarters at Qadian, Punjab, India. The present Leader of the Movement is Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah. The Movement has established Missions in many parts of the world. The following are the addresses of some of them:—

(1) THE LONDON MOSQUE,
63, Melrose Road,
Southfields, S.W. 18,
London, England.

(2) ALMASJID,
4448, Wabash Avenue,
Chicago, Illinois,
United States of America.

(3) AHMADIYYA ASSOCIATION,
Shorts Road,
Colombo,
Ceylon.

(4) THE AHMADIYYA MOVEMENT,
Commercial Road,
Salt Pond,
Gold Coast, West Africa.

(5) THE AHMADIYYA MOVEMENT,
Rose Hill,
Mauritius.

(6) THE AHMADIYYA MOVEMENT,
25-27, Alof Street,
Okepopo, Lagos,
Nigeria.

(7) THE AHMADIYYA MOVEMENT,
Box No. 305, G.P.O.,
Perth,
W. Australia.

(8) THE CENTRAL (E.A.) AHMADIYYA MUSLIM ASSOCIATION,
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mic independence. The natives of the northern areas of Nigeria are about the only race in Western Africa who still lead their lives in their own way, undisturbed by the onrush of Western civilisation. On the Gold Coast, on the other hand, where the people were led by the early Christian missionaries to commit the serious mistake of abandoning their religious system, wholly regardless of its healthy ethics, Western civilisation has supplanted indigenous culture to such an extent that the people are feeling its weight almost as sorely as the people of Europe. With this sad experience we are impelled to ask whether it will be possible for the missionary bodies to propagate Christianity in the northern provinces of Nigeria without disturbing native life as seriously as has been the case in the Gold Coast and other parts of Africa. We have our doubts. We do not think that missionaries could operate in Northern Nigeria without creating the same conditions which they have established in the littoral of West Africa, because Christianity as propagated in West Africa is largely the Christianity which Europeans have adapted to their own environments, and it is naturally difficult for them to spread it abroad without its European outgrowths. We must remember that missionaries begin their activities in a new field with the establishment of schools for the training of the youth; these institutions soon come under Government control, through the grants-in-aid, which give the Government the right to direct the policy of education in the regions in which such schools are established. We all know what Government policy means: the training of the natives to be producers of the raw materials required for the factories in England and to be the consumers of British goods. Northern Nigeria is to-day constituted of economically independent communities which do not depend upon exterior markets for their material prosperity owing to their indigenous civilisation. But it is morally certain that the existing conditions in that blessed country will not long survive the impact of Western civilisation which always comes through the Christian propaganda. And for these reasons even those of us who are Christian will, in the light of our own sad experience, hesitate to condemn the attitude of the Nigerian Government in opposing the introduction of Christianity among the people of Northern Nigeria at their present stage of development.—"The Gold Coast Times," dated 24th September, 1927).

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Superior Features of Islam

"And to show you how we must regard the statement that the Mohammedans are coming to Christ," writes Mr. Marshall J. Gauvin in "The Truth Seeker," December 24, 1927, let me quote a remarkable statement made some years ago by Canon Taylor of the Church of England: 'Islamism has done more for civilisation than Christianity has done or can do. Islamism is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice and the degredation of the people. Islam introduces a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilising effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa! Christian converts are recorded by thousands, Moslem converts by millions.' It is notorious among students that in Africa and in India Mohammedanism makes thousands of converts to every one made by Christianity."

Britain's Road to Race Suicide

1,500,000 Childless Homes and 750,000 Couples refuse to become Parents.

Eminent medical men and experts on statistics emphatically agree that Great Britain may soon be faced with the peril of race suicide.

The birth-rate in England and Wales last year—16.7 per thousand of the population—is the lowest since the establishment of civil registration in 1838. During the year 300,000 fewer children were born than in 1920. London's birth-rate for the year, 16.1 per thousand, was the lowest in the country.

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Following is a table, compiled by an expert, showing the size of families to-day, based on the figures at the 1921 census revised in accordance with the latest returns:—

To-day.		1921.	
No. of Children.	Families.	No. of Children.	Families.
1	2,500,000	1	2,196,439
2	1,600,000	2	1,716,418
3	1,000,000	3	1,139,418

At the bottom of the list the number of large families is decreasing rapidly. There are only 3,000 homes in the country with nine children under sixteen years of age.

The outstanding fact, however, is that the decrease in the actual number of children born since 1920 has been steady and deliberate. The births each year and the number per thousand of population were:—

	Births.	per 1,000.
1920	957,782	25.5
1921	848,814	22.4
1922	780,124	20.4
1923	758,131	19.7
1924	729,933	18.8
1925	710,583	18.3
1926	694,563	17.8
1927	654,969	16.7

The "life" honours list of the nations is as follows, the figures representing births per thousand of population:—

Spain	29.7	U.S.A.	20.1
Italy	27.2	Norway	19.7
Canada	24.8	Germany	19.5
Holland	23.8	France	18.8
Australia	22.0	England and Wales	16.7
Denmark	21.0		

Great Britain stood sixth in that list seven years ago; now she is at the bottom.—("Daily Express," Jan. 22nd, 1928).

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Christian "Tolerance" and the "Intolerance" of Islam

In a very important E yclical entitled "De Vera religions unitate fovenda," published in the "Osservatore Romano" (Rome) of January 10th, the Pope "rebukes the holding of various congresses and meetings at which Christians and "infidels" of all classes, including those who have persistently denied the divinity of Christ's person and mission, have been present. Such efforts, founded as they are on the false theory that all religions are good and trustworthy, cannot possible meet with the approval of Catholics; 'but the followers of such a theory are not only in error and in the wrong, but they reject true religion by robbing it of its essential notion and are led astray little by little into naturalism.' "

The friendly attitude of Christianity towards other religions and its catholicity and tolerance have been amply demonstrated in the above statement by the Vicar of Christ and the undisputed and "infallible" head of that section of the Christians who take pride in calling themselves Catholics. His Holiness severely censures the holding of religious conferences in which Christians and "infidels" side by side speak on the beauties of their respective faiths. That all religions are good and trustworthy is a theory which cannot be approved by the "Holy Father" and his followers. That all religions are bad and untrustworthy except Christianity, or perhaps except only that form of Christianity which he represents, is very probably what is meant by His Holiness. This is the attitude towards other faiths of a religion as demonstrated by its great leader, whose adherents are never tired of stigmatising Islam as an intolerant religion. And Islam not only enjoins upon its followers to believe in the Divine origin of all religions and to accept their Founders as Messengers of God and to respect and protect their places of worship, but especially regards the Christians "nearest in friendship to the Moslems" (Quran).

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The Fellowship of Faiths

It always gives me great pleasure to take part in the meetings convened by "The Fellowship of Faiths" because in it I can see the living germ of a great movement. Conferences on religions there have been in Chicago, Lahore and London, and they have been quite successful, but "The Fellowship of Faiths" is distinguished from all others in this, that it aims at continuing its efforts to bring all religions together as often as possible. I see in it the signs of the fulfilment of a prophecy which was made in our Holy Book 1,300 years ago. I refer to the following verses of the Holy Quran: "To bear witness to the fact that truth shall in the end prevail, I refer to the gatherings in which people shall sit in rows, and the committees which shall convene such gatherings, and shall not permit anybody to infringe another's rights, and the persons who shall read papers on the beauties of the different religions; the efforts of all these will lead but to one conclusion that God is One, the Lord of the Heavens and the Earth and of all that is between them, the Lord of the East as of the West." (Ch. XXXVII: 1-7.)

After this I think it necessary to draw your attention to the memorable words uttered by Ahmad of Qadian, the greatest reformer of our age, at the great religious conferenc held at Lahore (India) in December, 1896. He said: "I deem it a matter of the first importance that everybody, who believes in any sacred scriptures as the revealed Word of Gode, should so set limits to his advocacy of the religion he supports as not to go out of the Holy Book or depend upon arguments other than those which the Book furnishes. For, if he does not observe this rule, he, as a matter of fact, makes and advances a new book and not the one which he professes to support."

The greatest plea for the establishment and the justification of "The Fellowship of Faiths," in my opinion, is common-sense. It means that the followers of different faiths should recognise that which is good in all religions. Good is good, be it in individuals or nations, sciences or politics, morals or religions. When we recognise good in all other domains or knowledge it is only common sense to acknowledge it in religions also. To be able to see no good point in other people only means ignorance, selfishness and conceit. Such a negative assertion is in its very nature quite in-

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credible. One can see a good point and say that it is there; it is a positive statement based on experience. But to say that there exists no good point in any particular person or thing means that all the possibilities of the existence of goodness in all possible shapes and forms have been thoroughly exhausted and found wanting which is evidently an impossibility so far as the limited powers of a human being are concerned. One can, of course, reasonably differ in the conception and the definition of goodness, but it would be utterly false to imagine that there is possibly no good in a great system of religion which has guided for centuries the destinies of millions of our fellow beings.

While claiming to be full of truth and perfection Islam acknowledges the virtues of all existing faiths and even counsels them to desist from the wholesale denunciation of other rival creeds and exhorts them to acknowledge one another's virtues. Says the Holy Quran: "And the Jews say, 'The Christians are on nothing,' and the Christians say, 'The Jews are on nothing,' and they both read the Book; so say those who have no knowledge."

People are apt to find fault with other religions and they think for that reason that theirs is the better one, but they never stop to think how the defect of one can prove the excellence of another. It is just possible that both may be defective. A lame fellow cannot hide his own lameness by calling another person blind.

Moreover, there is no sense in looking for only the defects of other religions. To be on the safe side such a person should, I think, find the defects of his own religion and lose no time in removing them rather than waste his time and energy in finding a mote in other people's eyes. If his religion is exceptionally good and perfect let him put forward its beauties and excellences before the public rather than search for the faults of others. To sell a thing one may emphasise the value and utility of one's own goods, but what sense is there in depreciating and running down other people's goods.

There should be no syping except perhaps in war; it is bad manners. One must not poke one's nose in other people's affairs in search of skeletons. If a child is given knowledge only of wickedness it is bound to react on his life, and it is here, I think, that the Christian Scientists are right in teaching that defect, disease and evil have no real existence at all. If this doctrine is properly understood and applied a lot of corruption would probably disappear from the world. It should especially be noted

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by the advocates of the various religions of the world. They should not concentrate their attention only on the defects. Differences there have been and they will continue to be. Within due limits they are a source of blessing, as pointed out by the Holy Founder of Islam. But the bitterness and the acrimony that plunges nations into war and bloodshed should certainly disappear. Unfortunately enough, however, the attention of the world has so far been concentrated too much on the points of disagreement rather than of agreement. Caste, country, creed and colour have often sown the seeds of discord and distraction amongst nations and individuals. So it is time that people learnt to appreciate the good points of other faiths also.

Another advantage which accrues indirectly from the meetings of "The Fellowship of Faiths" is that it ensures practically perfect religious freedom, which is so essential for the peace and progress of the world. Even in civilised countries some people do not like the coming of the followers of other religions to their places of worship. So when the distinguished representatives of the various faiths of the world gather together in a certain place and address cosmopolitan gatherings the spirit of intolerance and prejudice will automatically disappear.

But it must be made clear that the taking part of the representatives of the various faiths in such meetings does not in any way mean or imply the wholesale appreciation on their part of all other faiths; for, such a thing on the part of a Christian or a Muslim, for instance, as such, would be absolutely meaningless. This observation is based, it may be noted, on the fact that there do exist some fundamental if not wholly irreconcilable differences in the present forms of the various faiths of the world. The establishment of "The Fellowship of Faiths" does not of itself show that such differences no longer exist or that they are of no importance. I wish it were so; but as things are and as history shows it has unfortunately not been so. This makes me draw your attention to the necessity of the teachings of tolerance, lest in our enthusiasm of appreciation we might exceed the limits and forget the proper use of tolerance itself, which is often the only practical way out of the difficulties that sometimes beset our path.

There is another note of warning also which needs sounding here and it is this: that the success of a few meetings convened by "The Fellowship of Faiths" should not in any way retard or stop our search for Truth. Our appreciation of other faiths should not in any way be patronising. The object of human life

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is not only the appreciation of a few good points in the faiths of the other people. However advanced we might be we should always regard ourselves as students, seekers after truth, and think that we are only picking pebbles at the shore of the vast and unfathomable ocean of knowledge. We should gather together in search of knowledge and not sit as judges to pass decrees in favour of any particular system of religion. To my mind, it is the most sacred duty of every human being to investigate the Truth. And this makes me think that truth must be distinguished from falsehood. In other words, it should make us realise the necessity of criticism. By criticism I do not necessarily mean a carping or a corrective attitude of mind because it does not become a seeker after truth. A reformer raised by God is, of course, an exception. He is like a doctor who has sometimes to perform painful operations in the best interests of humanity itself. Anyhow, what I mean to emphasize is that right should not be mixed up with wrong. We should speak the truth in love, but we should take care that we do not make any compromise with evil. As seekers after Truth we must fight against the powers of darkness, falsehood and evil; and in fighting evil we should not resort to violent and inhuman methods because that would be an evil itself. We should find the Truth, speak the Truth and preach the Truth, but all in love.

God has created us so that we may become manifestations of His glory and absorb His attributes in our own persons. Until we have attained this object we cannot be called successful. Of what significance is our worldly advancement? It has no greater value than a mere pastime. Of what use can all this advancement be to us if we displease our God, and shut upon us the door of eternal advancement? Even if we are great inventors in the sphere of this material world, but if we do not turn our attention to that knowledge by means of which we may attain to light in our eternal life, our case is like that of a schoolboy who plays the whole day long, and is pleased wtih the idea that he has overcome his adversary in a play competition, but pays no heed to that contest which will reform his whole life.

Real life is that which knows no end and real pleasure is that which is never destroyed and real knowledge is that which is always increasing. So turn to eternal life, everlasting pleasure and real knowledge, so that you may enjoy the peace of both the worlds and may please God just as you seek to please the people of the world.

A. R. DARD.

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ISLAM IN SOUTH-EASTERN EUROPE.

We take the following particulars about Moslem population in South-Eastern Europe from "The Moslem World" of October, 1927.

Name of the Country.	Number of Moslems.	Some other details.
Poland (Lithuania) 1,107	6,000.	Sixty well-built Mosques. The Korans used are printed at Orenburg and Kazan.
Czecho-Slovak	185.	
Greater Rumania	200,000 out of a total population of 17,153,932.	The Moslems of Rumania are found all along the Danube from Orsova, on the western border, to Constanza on the Black Sea. The vast majority, about 178,000, are of Turkish origin and speak Turkish. They are well organised and their religious schools receive Government aid, in one of which only religious leaders are trained. Bezarjic, just near the Bulgarian frontier, has ten Mosques.

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Name of the Country	Number of Moslems.	Some other details.
Albania	Out of a total population of 817,460 there are 560,348, or 71 per cent. Moslems.	Of these 160,000 live in the Northern province, 250,000 in Central Albania, and about 160,000 in Southern Albania. Koritza (5,464 Moslems), Tirana (8,000) and Viora (3,000) are the chief urban centres of Islam. In addition to the Albanian Moslems, there are emigrants from Serbia and Rumania as well as a considerable numebr of gypsies who are Mohammedans. Islam is not the religion of the State. Nevertheless, the Qadis and Muftis are nominated and supported from State funds. Mosques are numerous. The Christian missionary looks upon Albania as an easy prey to Christianity.

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Name of the Country.	Number of Moslems.	Some other details.
European Turkey	"The Moslem World" gives the number of Moslems as 770,100, but according to the recent census they are considerably more than this.	The old Medressehs were abolished in 1924. Constantinople is a university centre with faculties of Law, Letters, Science, Medicine and Theology. The more important papers are Djoumhouriet, Ikdam, Kara Geuz, Milliet, Vakit, Ressimli.
Greece	Total number is about 180,000. They are found mostly in Western Thrace, Xanthi, Gumuljina and Dedeagatch. There are 5,000 Crypto-Israelite Moslems also.	
Cyprus	Out of a population of 310,709 there are 61,422 Moslems, nearly all of Turkish origin.	The Moslems have four religious tribunals and have three representatives on the legislative Council. The Turkish language has precedence over the Greek in Government gazettes and documents.
Island of Rhodes and the Dodecanese Group (ceded to Turkey by Lausanne Treaty)	12,262 Moslems in a total population of 100,108. Of these 7,600 reside on Rhodes, the remainder on Cos.	

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Name of the Country.	Number of Moslems.	Some other details.
Bulgaria	690,734, or 18 per cent. of the total population.	The Moslems of Bulgaria, as of Rumania, are Sunnis of the Hanafi sect. There are sixteen official "Muftis" for the provinces and twenty additional "Muftis." The Koran schools are well organized. According to official statistics there are 1,294 Turkish schools in Bulgaria, in which the Koran and the Turkish language are taught, and twenty secondary schools for the training of religious leaders. Shumen is the intellectual centre of Islam. It has a school for the training of "Qadis" and "Muftis." Formerly it had 47 Mosques, now only twelve. Brovadio has four Mosques. The Moslem Press is active and enterprising. The Moslems of Bulgaria hold positions in Government offices and in administration. Among 247 delegates elected to the Parliament in 1923, ten were Moslems.

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Name of the Country.	Number of Moslems.	Some other details.
Jugo-Slavia	The Mohammedan minorities of Jugo-Slavia form the majority of Moslems in South-Eastern Europe. According to the latest available Government statistics there are in this country 1,337,687 persons of Moslem faith.	In the old Bosnia-Herzegovina part of Jugo-Slavia the Moslems form nearly a third of the total population (586,151). South Serbia has 705,554 and Montenegro 22,856. Over 12 per cent. of the whole population, which is 12,000,000, are Moslems. The districts populated by them are the richest and most fertile parts of South Serbia. The class of landlords, numbering about 10,000 families, consists of 90 per cent. Moslems. In the towns, the Moslems are in the majority, and this gives the smaller towns their almost Oriental character. Illiteracy among Moslems is said to be very high. There is a Moslem high school in Sarajevo and one in Skoplye also. A chair of Mohammedan Law has just been founded at Belgrade University in connection with the faculty of law.

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Miracle or Untidy Job.

In the September (1927) issue of the monthly journal, the "Life" (Melbourne, Australia), Mr. Bruce Barton writes that the teachings of his own Bible are superior to those of the sacred books of other religions, including Islam.

If a Christian is satisfied with the teachings of his own Church or Bible, a follower of Islam has no quarrel with him, because the Koran proclaims: "There is no compulsion in religion." Peaceful preaching is insisted upon by the Koran. But Mr. Bruce Barton's opinion is not correct when he says about the Koran that "its various passages are badly enough arranged and the book was really composed and assembled by his followers, and an untidy job they made of it." Such an opinion is repugnant to the followers of the Prophet Mohammed; and it is also opposed to the opinions of hundreds of European and Oriental scholars. Here are some of the opinions about the Koran:—

1. "That the best of Arab witnesses has never succeeded in producing anything equal to the merits in the Koran. To compost such revelations at will was beyond the power of the most expert literary artist."—"Encyclopedia Britannica."

2. "The Koran is universally allowed to be written with the utmost elegance and purity of language."—George Sale.

3. "There can be no introduction to the noble tongue other than the eloquent lessons of the Prophet (Mohammed) himself, couched as they are in language of singular force and beauty. The language of the Koran is considered the purest Arabic and contains such charming style and poetic beauties that it remains inimitable."—"The Popular Encyclopedia."

4. "The Koran—and a miracle indeed it seems. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder to the world."—Marmaduke Pickthall.

5. "The Koran. It is reverenced to this day by a sixth of the whole human race as a miracle of purity, of style, of wisdom, and of truth—and a miracle, indeed, it is . . . . . .
—Bosworth-Smith.

6. "So exempt, indeed is the Koran from these undeniable defects—impure, immoral, and indecent ideas, expressions, narratives, etc.—that it needs not the slightest castigation, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."—J. Davenport.

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7. "However often we turn to it (Koran) it soon attracts, astounds, and in the end enforces our reverence. Thus this Book will go on exercising through all ages a most potent influence."—Goethe.

8. "The Book of Allah (Koran) is sufficient for all our requirements and purposes."—Omer, the Great Caliph of Islam.

9. "The Koran is powerful enough to conquer the hearts. To propagate their religion the Moslems need not sell their garments and buy swords and cannons from the Christians."—Sword and Religion.

Many more opinions on the Koran will be quoted later on, if these scholarly remarks are not sufficient to convince the readers of the "Life" that Mr. Bruce Barton has utterly failed to understand the Koran. His duty was to study the Koran with an unbiased mind, like Caryle, Goethe and others, and then express his impressions of the Divine Book of Islam.

Whether it was composed by the Prophet Mohammed, as suggested by Mr. Barton, or whether it was revealed from the Almighty God, as believed by all Moslems, it matters not to a seeker of truth and a student of history. It is still considered universally to be a miracle and a wonder of the world: there is no other book like the Koran on earth: it remains inimitable. It is impossible for any literary artist, however expert he may be, to produce or compose the like of the Koran or the like of a single chapter of that Divine Book. This challenge is made in the Koran—it is a standing challenge—and no one has dared to take it up for the past thirteen centuries.

A hint is enough for the thoughtful, and Mr. Barton could see that the followers of the Prophet Mohammed did not make an untidy job of the Koran when they assembled it. It is still called by the learned men of Europe and Asia, a great Miracle and a wonder of the world.

Rodwell's edition of the Koran, English Translation, contains the following remarks in its introduction by the Rev. G. Margoliouth:—

"The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought, and a fresh type of character."

"It would indeed be difficult to find another case in which there is such a complete identity between the literary work and the

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mind of the man who produced it. To speak of the Koran is, therefore, practically the same as speaking of Mohammed."

"There is a growing opinion among students of religious history that Mohammed may in a real sense be regarded as a prophet of certain truths."

"There is, however, apart from its religious value, a more general view from which the Book (Koran) should be considered." The Koran enjoys the distinction of having been the starting point of a new literary and philosophical movement which has powerfully affected the finest and most cultivated minds among both Jews and Christians in the Middle Ages.

"Research has shown that what European scholars knew of Greek philosophy, of mathematics, of astronomy, and like sciences, for several centuries before the Renaissance, was, roughly speaking, all derived from Latin Treatises ultimately based on Arabic originals; and it was the Koran which, though indirectly, gave the first impetus to these studies among the Arabs and their Allies. Linguistic investigations, poetry, and other branches of literature, also make their appearance soon after, or simultaneously, with the publication of the Koran; and the literary movement thus initiated has resulted in some of the finest products of genius and learning."

The readers of the "Life," of Melbourne, could easily understand when they read the opinions quoted above, that the Koran is not an "untidy job." It has often conquered the most cultivated minds in all nations and in all countries by means of its miraculous merits and not by the sword of steel. No human heart could be conquered by any material weapon. What comes from the heart, captivates other hearts.

The Holy Koran claims that it confirms the previous truths ever revealed to any Divine Prophet and Messenger sent down to any nation of the earth from Adam to the Advent of the Prophet Mohammed. It resembles the honey gathered from all the Divine flowers ever planted or grown in the Divine Gardens of all ancient people on earth. Consequently the truths contained in the Koran are the very truths that were revealed and sent down from the Almighty Maker of the Earth and Heavens from time to time to all tribes and nations of the world. The hostile Christians confirm that claim of the Koran when they suggest that the Sacred Divine Book of Islam has borrowed many truths from the previous ancient religions, including Judaism and Christianity.

Perth, Western Australia. M. H. MUSAKHAN.

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Opening of the Ahmadiyya School in Lagos.

Mr. Henry Carr on Muslim Education.

"There were about 400 present," says "The Nigerian Daily Times," "when the Director of Education, S. M. Grier, Esq., M.A., performed the ceremony yesterday of opening the new School which the Ahmadiyya Community of Nigeria has recently completed at Elegbata (Lagos).

"After the opening Salat by Imam Lawal and the introduction of the Chairman (Mr. Grier) by Mr. Laguda (the General Secretary), the Chairman, in his opening speech, regretted that he would have to leave before the ceremony closed and said that the short and brief speech he was going to make should not be taken as a measure of his interest in matters educational. He was first told of the Ahmadiyya Movement by the Muslim Missionary, Mr. Moulvi Nayyar, and what he was told particularly was the great loyalty of the Ahmadiyya community in India towards the British Commonwealth of Nations. He had found out that what the Moulvi told him was true and he hoped the entry of the Ahmadiyya Movement into Nigeria would be characterized by the same loyal sentiment.

"He referred to the loss occasioned by the death of Mr. Swanston, Deputy Director of Education, for whose high ideals and devotion to duty he had the highest admiration. Mr. Grier expressed the hope that the teachers who had been selected for teaching in the new school would bear that in mind and shoulder both their duties and responsibilities in the right spirit.

"He regretted that he must leave, but in declaring the school open he begged to congratulate the Ahmadiyya Community on their success and the determination they had shown to succeed.

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"Mr. Henry Carr, who relieved Mr. Grier, spoke on 'Muslim Education in Nigeria.' He began by humorously observing that Mr. Grier had kindly shifted the responsibility and duties of a Chairman on to him. He had been asked to speak to them that morning about Muslim education because it was thought he knew all about it. But he was not of that opinion. However he had recently read the saying of a famous writer that 'if you wish to learn a subject, sit down and write a book on it.' A corollary to that would be, if you wish to speak on a subject of which you are ignorant, stand up and talk about it. He was now going to act on this saying and he would keep talking on the subject of Muslim education in Nigeria, of which he felt himself ignorant.

"No doubt the subject was the history of the education of Muslims in Nigeria. But that was a very vast subject, and he would, therefore, limit himself to the history of education of Muslims in Lagos.

"Islam was introduced in Lagos about the year 1816 by the Hausa Muslim slaves of the ruling chiefs of the town. This religious worship was carried out in secret in order to avoid the hostility of the people of Lagos. It became known generally in the year 1836 when there was a civil war and all Muslims were expelled from Lagos. They were, however, invited back about the year 1840 and had since observed their religious observances without let or hindrance. Islam is practically identified with Moslem education and the education of the rising generation was and is carried out by a teacher collecting a number of children and teaching them Arabic to enable them to read the Koran and commit it to memory. The lesson is generally written on a wooden tablet and once a lesson has been thoroughly known it is washed out and the next lesson written on it.

"Education on Western lines was first introduced by missionaries in the early 'forties and for many years until the year 1887 Government made a grant to the missionaries of lump sums to assist them in the management of their schools. It was observed then that the number of children attending school was about 2,500; the bulk of whom were the children of Christian parents and only about 300 or 400 were the children of Muslim and Pagan parents. The attention of the then Secretary of State

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was drawn to the poor attendance of the children of these two sections in the schools of Lagos. And he suggested that if an annual School Exhibition was held where the school work was shown to the public, the Mohammedans and Pagans might be induced to send their children to schools when they saw what was being done by the children of Christian parents. The first School Exhibition was held in the year 1889 and continued to be held from year to year until the year 1919, when the Glover Memorial Hall, where the Exhibition was then held, was seriously damaged by fire. After the restoration of the Hall, the School Exhibition has not been revived until this day.

"A Committee of the Board of Education was also appointed in 1888 to enquire into the causes of the poor attendance of the children of Muslims and Pagans in the Schools. The findings of this Committee were that that was due to (1) Poverty of the parents; (2) social and religious prejudices; (3) the tendency of education on Western lines to alter the relation between parent and child to the disadvantage of the parent, for, it was observed that many children sent to Schools considered themselves superior to their fathers in education and were thus led to throw off parental control. Another cause was that parents felt that the time spent by their children in school could be better utilized by them in earning money for them. A still further cause was that many parents thought that a child was required to wear European dress in order to attend Christian schools and on economic grounds they felt they should not send their children to such schools.

"These reasons were no doubt based on sound ideas from the viewpoint of the illiterate native. Mr. Carr gave illustrations of those ideas and then went on to state what were the recommendations made by the Committee. It was recommended that the Missionary Societies should arrange to add to the curriculum of the schools instruction in Arabic and that the Government should make an appeal to Mohammedan priests and teachers to add to the course of instructions in their Koranic Schools reading and writing in Yoruba and English, and also ciphering. Whether from lack of funds or from the difficulty of obtaining teachers the Missionary Societies were not able to take the desired action. And though the Muslim priests and teachers were also unable

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to act on the recommendations made to them, a variety of circumstances led to the Government establishing Moslem Schools in the country for the instruction of Moslem children in the elements of Western learning. With this movement must be associated the name of the late Dr. E. W. Blyden, the distinguished Negro scholar. He visited Lagos in the year 1890 and 1894 and again in 1896. In the last year he came in the capacity of Agent for Native Affairs, to which office he was appointed by the Secretary of State, upon the recommendation of Sir Gilbert Carter. He was then able, through the confidence that the Muslims of Lagos had in him, to persuade them to take tentative measures for establishing a school of their own, in which instruction was given in reading and writing in Yoruba, Arabic and English, and also in ciphering. They stipulated that they would make the experiment only for one year; that only Moslem teachers should be employed in the school; that its atmosphere be simple and in accordance with native ideas and that the children should be protected in every respect from what they considered the baneful influence of Christian boys. They made a strong point that the School building should be in their own possession and that the school should not be open to inspection by Government Inspectors of Schools. They had a house at Bankole Street for this purpose and the headmaster who was a Mohammedan priest undertook the work for a whole year without remuneration. He did so in order to impress his co-religionists with the great importance he attached to the new movement and to assure them that he did not recommend it to them in order to derive any personal gain or advantage therefrom. The two assistant teachers of the school were paid by the Government. It opened with 40 children on the 15th June, 1896, and the work was carried on steadily and successfully for a year. At the end of that period, the headmaster was not in a position to work without remuneration. He offered to resign the appointment and was willing to give only two or three days a week to the School in order to get time to earn his livelihood. The Government was satisfied with the progress made during the year, and although it appeared the movement had established itself in the minds of the people, it was deemed unadvisable to deprive it of the weight and support of the headmaster. The Government therefore decided to employ him

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in that capacity and to remove the school which had now doubled the number of its students to a more suitable place.

The Secretary of State approved of these proposals and eventually a very well designed school house was built at Lafiaji with ample playing ground and in a sanitary locality. Some time after the school had removed to the new building it was found that by reason of its distance from the centre of the population, the children were unable to attend school punctually and regularly. In course of time the enrolment dwindled to less than half the number at which it stood when the first building was first occupied. In 1906 the Government had again to build a new school in the centre of the Mohammedan population and the Government Moslem School now known as Government School (because others than Moslems are now admitted to it) continued to flourish in the second building. Not long after the school was removed there it had to be extended. It was so overcrowded that the Government had to limit the number of the students to 315, and on the waiting list there are no less than 1,500 names of applicants. The school has trained its own teachers and has supplied a good number of junior clerks to the Government Departments. Before it was converted to a Government School, recommendations were made from time to time to the Mohammedan priests to establish denominational schools of their own. But nothing was done in this direction until the Ahmadiyya Section of the Moslems, by the advice of Moulvi Nayyar established a denominational school of their own in the year 1920, which he had the honour of opening in his capacity as Resident of the Colony. The credit therefore belonged to the Ahmadiyya Section of being the first to make the sacrifice of establishing a Moslem school in the proper sense of the term in Lagos. They had continued on the lines laid down by Moulvi Nayyar and had now erected the fine and commodious building which was opened that morning.

"It had been pointed out by a Moslem speaker this morning that Muslim education was essentially religious and it was to be hoped that the teachers of the new school would make it their duty to insist on religious instruction for the training of character. The teachers should have very high ideals, and in this connection Mr. Carr felt it his duty to refer to the sad news of the death of Mr. E. R. Swanston, Deputy-Director of Education. Mr. Swanston came here for only one tour and had set for us a noble example. He was a man of an assured position at home and he had no need

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at all to have come out. But he came out to be numbered with those who served. This example Mr. Carr hoped the teachers of the school would always set before themselves—not to make personal gain or advantage their first aim but service to their fellow men and to their country.

"It was satisfactory to see that arrangement had been made for the education of girls as well as boys in the school. The time had come for the Moslem section of the community to take up seriously the question of the education of their girls. Their young men were being educated on Western lines, and the education of Moslim young men would prove a failure unless they had also Muslim young women who could be their companions and on marriage would sympathise with the aim and purpose of their life. They could not establish homes for the promotion of goodness in the community unless they had suitable wives among their own co-religionists. Much confusion existed at the present time when Christian young men who were careless of their own moral life were forming temporary irregular alliances with Muslim young women. Such a state of things was good neither for Christians nor for Muslims. And the remedy seems to be that the Muslim young men should consider what was the best arrangements to be made in the changed and changing conditions for their married life. Polygamy is only permissive in the Koran, but the idea of true marriage can never be realised by an educated Muslim who resorted to polygamy. It was not to be forgotten that marriage had as its subject the establishment of a distinct and a new home in the community. That object could not be achieved when an educated man took his wife to live with himself and his parents and sisters in one house. The wife would be deprived of the freedom and self-respect which were necessary for the building up of a home, and she could not have the opportunity of giving her children the moral training to which they were entitled from the example and guidance of their own mother. Mr. Carr added that much of what he had just said applied equally to Christian young men and young women. But unless educated Muslim young men and young women had the same ideals as the better educated Christian young men and women they would be a hindrance to each other and would work for the violation of the sanctity of married life which is the spring of a nation's progress. Mr. Carr then congratulated the Ahmadiyya Muslims on their great achievement in the erection of their new school and prayed for the blessing of God on their undertaking."

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Islam through the Eyes of an Englishman.

In the following article sent to us by Mr. S. D. Hamdy (Fitzwilliam House, Cambridge) the opinions about Islam of an Englishman given to a few other Englishmen are described. Though some of the views expressed about the composition of the Holy Quran are evidently quite wrong, yet, as they are honestly held and honestly expressed, we have great pleasure in publishing them in our Review.—Ed. R. R.

He remembers once when he was a little child asking his parents what a Mohammedan was, and receiving the following reply:—"My child, a Mohammedan is a man belonging to a religion that allows him to have as many wives as he likes." This, to his mind, is the average Englishman's conception regarding the religious views of a great portion of the human race. How it comes about that this ignorance of a great religion exists is hard to say; yet he is convinced if the average home-staying English persons were asked what Islam was, their reply would be: "Oh a people that worship Mohammed and are Polygamists."

In trying to analyse the reason of this ignorance he can only suggest several causes—(1) In the general subjects laid down for a boy's education, a study of the different religions of the world is not included. (2) As education committees who have the power to say what a boy shall be taught consist usually of retired tradesmen and clergymen, he is of the opinion that it is deliberate policy on their part to prevent the research of other religious principles, perhaps in all good faith towards the Christian Faith. (3) The insularity of his race inasmuch as its people seldom come in contact with the educated Moslems, or even if they do, their inherent shyness of approaching anyone of a different faith on religious subjects in case they might offend, prevents them asking questions by which they might learn other views.

After he had been for some time in the East and had mixed with educated Moslems it was brought forcibly to his mind that men, such as he was mixing with, must have a good foundation for their religious principles otherwise they would not follow them so closely, and further any religion that has not a firm foundation and principles could not have stood the test of time as Islam has done. He determined to investigate the question and he therefore obtained such works on the subject as were available; he also read the Koran. To go into the subject more deeply one could, of course, write volumes and then can scarcely come to a con-

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clusion, and so he will only touch on certain conclusions that he has arrived at; in these he may be wrong, but as he is only an interested investigator he hopes he shall not be criticised by learned religious students.

In his reading of the Koran, which admittedly occupies a foremost position amongst the great religious books of the world, he has come to the conclusion that it creates a new phase of human thought, and a fresh type of character. It is the work of a man who was able first to transform a number of desert tribes of the Arabian Peninsula into a compact nation and then proceeded to create the vast political religious organisations that we have in the East to-day, and therefore the principles laid down by him must be reckoned as a great force and further must have a strong foundation otherwise it could not have stood the test of time or have spread as it has done.

The Koran, when first studied, will appear to his colder temperament as strange and fantastic; yet in order to give the work full justice, he thinks that he must give full consideration to Muhammed's temperament and to the consideration of things around him, realising that the Eastern temperament responds readily to the crude, strong and wild appeal made therein, and moreover that it was written at a time when there was little or no education and therefore had to be so expressed as to appeal to the then existing inhabitants, who were heathens and idolaters. It must be borne in mind when reading the work that the people at the time could not have been converted or even impressed by mild wording and that threats of severe punishments if they did not listen to the Word of God was the only way to make them realise.

As he studies the work he thinks that there can be no question that the greater principles of both the Christian and the Moslem religions run on the same lines, the same ancient tales are there, the same great principles of life, the same calling to worship the one supreme God. He knows that this will at once create criticism, inasmuch as it will be said that the Koran was probably copied from the Jewish Bible, but it must be remembered that Mohammed was an illiterate man, and although he mght have heard such stories in his childhood days, he (the Englishman) doubts whether Mohammed could have transcribed them as he has done without some Divine gift.

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One great thing that very few Englishmen realise is that the Moslem acknowledges Christ, but says that he is one of the Prophets. This appears to his mind the one great difference between the two faiths in that he states that Christ was the Son of God, whilst the Moslems state that he was only a Prophet. It must be remembered that all religions are founded on faith, and that without faith no religion could stand. There are certain facts in both religions that it is impossible to prove, and therefore faith is called in to help. There is no foundation for stating that Christ is the Son of God, except he believes it is so—that is faith. The Christian has as much right to believe that statement as the Moslem has to believe in his own Prophet ; both have their faiths, stick to them, and rightly so.

He finds from study that the Moslem faith as regards the greater principles is a very pure one. What could possibly be more beautiful than a faith that lays down the simple edict: "There is one God and Mohammed is His Prophet." Does he (the Englishman) not confess that there is one God, but he thinks that Mohammed spoils the beauty of it by not acknowledging that there may be other religions just as pure if not purer. Those that criticise will point to the moral teachings contained in the Koran, and even if they appear full of shortcomings to his Western mind it is the principles that he is dealing with, the foundation of the religion; not customs. The mind must cut itself clear from customs when studying a religion, remembering that many of his customs appear odd to the Eastern mind. He does not intend to deal with customs except to say that Mohammed was dealing with a people who had certain domestic customs that suited the country and there was no necessity to change them. If Christians followed some of the laws laid down in the Koran they would do well, such as teetotalism, touching profane animals, and observance of prayer. He has not given as many opinions as he would like to say, that he considers that it is the duty of every Englishman to study the principles of the Moslem religion and he will be surprised when he finds that there is very little difference in the great principles as the one great foundation is there on which all religions that have stood the test of time are founded, viz,: "There is but one God." If these few words of an Englishman who has the greatest admiration for Islam should reach any Mohammedans, he (the Englishman) would say to them (the Mohammedans): "Show me your religion; show each Christian that you meet that, excepting one or two points, both religions are the same, and you will be doing a great work, you will teach the Christian to be more tolerant, more

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broad-minded, and so you yourselves will become more tolerant to the Christian, realising that his bigotry is founded on ignorance, and not that he hates your religion, further it will mean the closer union between races who worship One God although in different ways, and so tend towards the friendship of nations. He feels that Mohammed himself would have wished this. His beautiful words: "In the name of God, the Merciful, the Compassionate." Do not the latter two words mean tolerance, and therefore friendship, and greater understanding?

S-el-D. HAMDY,
Fitzwilliam House (Cambridge).

JOSEPH, THE CHASTE.

"Father, I was dreaming to-night that the sun, the moon and eleven stars were prostrating before me. What does it mean?"

"Do not mention this, my son," says Jacob, "to your brethren lest they should plan secretly against you."

But the brothers do plan against him. "Kill him" says one, "or send him to a distant land and then we shall be free to enjoy the pleasures of hearth and home without interruption."

"Do not kill him," mutters the other, "only throw him into a deep well, perchance a caravan may happen to pass by and take him out to be sold as a slave." The proposal is thoroughly matured and the secret well kept. They request their father, Jacob, to send Joseph with them on a trip. The father hesitates, but they prevail upon him and give him assurances as to his personal safety. They go out taking Joseph with them and then throw him into a deep well. On returning home they falsely report to their father that Joseph was devoured by a wolf and as a proof of the alleged murder they produce Joseph's shirt, which was tinctured with false blood.

Jacob's agony may only be imagined rather than described. Fortunately for Joseph, a caravan happens to pass by, and finding Joseph in the well, they take him away and sell him for a trifling price.

II.

"Treat him kindly," says Joseph's purchaser to his wife, "perchance we may sell him for a handsome price or might adopt him as a son." Joseph was a bit easier in his new situation. His education began satisfactorily. He grew up to be a very handsome youth, wise, considerate and brainy. His special taste inclined to the economical side.

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His blooming youth coupled with charming manners could not fail to win the admiration of the people, but it was quite otherwise with the wife of the man in whose house he was being brought up. She could no longer conceal the love which she secretly bore for Joseph. One day when her husband was out on an errand, she took it as a golden opportunity to give vent to her concealed love and to disclose the secret of her kind treatment of the boy Joseph. She invited him to her inner apartments. But it was quite different with Joseph. Was he not a would-be prophet of that time? Was he not descended from a pious line of prophets —Abraham, Ishmael, and Jacob? This could not be expected of him. Moreover, his position in the house was very difficult. The master of the house, as well as the mistress, were his benefactors. It was nothing less than a sacrilege. How could he explain his position before the master if the secret were disclosed. He could not possibly conceive of the thing. He, therefore, flatly refused and tried to force his passage out of the door. But the mistress, on mischief bent, would not let him go. She caught hold of him by the skirt of his shirt as he was hastening his steps towards the door. It was torn from behind, but he succeeded in running out to the outer door, with the mistress closely following on his heels.

She found her husband just at the main gate, and said, "Look, how insolent he must be to behave like this towards me! Dare he venture to spoil my woman's honour? Prison or physical torture, nothing less than that!" Joseph's agony knew no limits. "No," he said meekly, "she seduced me to act up to her desire, which I refused to do. I am not the aggressor. No, not I." The master found it difficult to arrive at the truth. Resort, therefore, had to be made to circumstantial evidence. Someone suggested that if his shirt had been torn from before she must be innocent, but if it be torn from behind, then he is innocent and she is guilty. To the good luck of Joseph it was found to be torn from behind, and consequently he was declared innocent. The master then asked Joseph to forgive and forget, and rebuked his wife for the shameless deed and told her to repent thereof.

In no time the rumour spread like wildfire throughout the city. It became the topic of the day. The women took special interest in the story and taunted the mistress concerning her love for the boy. In order to show her helplessness in the matter she invited them all to a feast and sent for Joseph to appear before them. As soon as they saw him they all declared with one voice that he was more than a mortal, he was an angel! "Say," she asked, "for honesty's sake, is he not worth my love. Won't you excuse me for all that? And if he doesn't consent, I shall cause him to be sent to jail."

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Joseph then implored the mercy of God to be saved from the machinations of the wily woman who was determined to do mischief. I should prefer prison rather than accept her unholy invitation. Save me, O Lord, from this calamity, lest I should fall a victim to her wiles." Joseph was saved from the greater calamity, but had to suffer the hardships of jail for several years, as he had innocently desired.

The story needs little comment. It is full of meanings to the young community of our own times. The purity of character is the one thing which should be cherished at all costs, even if it means the worst privations for us. The charms, the fascinations and the wiles of the fair sex are particularly to be guarded against, and victory over sexual inclinations is sure to bring a wealth of happiness in its wake. Joseph serves as a model for us all in this respect.

ALI MOHAMMAD SABIR.

WHERE IS JESUS?

With the return of the Jews to Palestine, where the last scene in the Chronological stage of Christianity, according to Daniel's Revelation, is reached, it was said that Jesus was on his way from heaven to take with him the "first fruits" of 144,000 before the Great Tribulations. On the strength of this belief Christianity has been labouring for the last 1,926 years in building churches in every nook and corner of the earth, and also by diffusing the Bible in several languages. Indeed, what a great hope! Millions and millions of pounds sterling have been spent and millions of human lives lost on this hope. On the pretext of introducing liberal ideas, broad conception of the affairs of nature, and also what is called Western Civilization, the bearers of the Cross and Bible have ruined millions of human souls by infusing and implanting in their minds the false hope that only Jesus can "show any good" to mankind—a good involving the sitting down of every man under his own vine and fig tree, none making him afraid. (Micah iv. 4).

While the Christians are so busy preaching their dogmas everywhere, our Muslim brethren are sleeping with the Holy Quran under their arms. These lethargic Muslims also believe, like the Christians, that Jesus would come down from heaven, but differ as to the work to be done by Jesus. Christians believe on the

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one hand that Jesus will establish the doctrine of Trinity by planting the Cross not only on the sandy earth, but in the hearts of every human being as well; and the Muslims, while partially supporting this view through utter lack of spiritual knowledge, say, on the other hand, that Jesus will break the Cross. Surely, this is a difficult problem to be solved. There is no power on earth which could decide this.

Now, if there is actually a place called "heaven" somewhere, then we can believe that Jesus is living. But what is called "heaven" is not the name of a residential place wherein one can live and enjoy its delightful surroundings. It is the name for the bliss that one's soul derives from within through the blessings of God. This is the real Islamic interpretation with regard to "heaven." This is what Jesus also meant when he said, "My Father is in heaven." This expression did not mean that God is living in a place called heaven. Heaven and hell are two conditions of the future life.

When Jesus used the word heaven it actually meant that when he began to receive inspiration from God, he felt that his soul was in such a state of indescribable happiness that he termed it "heaven." Such being the Heaven, no sensible man can believe that Jesus is still living and that he would come back again with the dangerous dogma of "Father—Son—Holy Ghost," in regard to which the Holy Quran declares "the heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces." It is from this dogma that the so-called liberal views and Western civilization have sprung up, to be adored to some extent by the so-called Muslims of to-day.

The meaning of Heaven and Hell, as expounded by real Islamic teaching, leads us to the only conclusion that they refer to two conditions in life. It is evident, therefore, that Jesus' soul has separated from his physical body, which is built up of a matter subject to the evolutionary course of changing, decaying and dying. It is absurd and repulsive, therefore, to entertain the incorrect notion that Jesus is alive with his physical body since the last 1926 years in a place called "heaven," which is nowhere to be found.

No doubt, Jesus must come. It is a certainty. He is come, not with his own physical body, which is lying in Kashmir, or with any other kind of body, but in the manifestation of his spirit and characters in the person of Prophet Ahmed (may peace and the blessing of God be upon him).

T. K. LYE.

Colombo, April 19th, 1927.

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BOOK REVIEWS.

WOODBROOKE STUDIES: Christian Documents in Syriac, Arabic and Gurshuni. Edited and translated with a critical apparatus by A. Mingana. Introductions by Rendel Harris; pp. viii., 294. (Heffers, Cambridge. 18/6).

The Woodbrooke Studies consist of texts and translations of Christian documents in Syriac, Arabic, and Gurshuni drawn from collections made by Dr. A. Mingana and at present in the custody of the Rendel Harris Library, Selby Oak, Birmingham. The volume under review is the first of a series being reproduced out of the "Bulletin of the John Rylands Library," published in the months of January and July every year, with Dr. Rendel Harris's introductions. This first volume contains five documents, the largest and perhaps the most important being in Syriac, a Treatise of Barsalibi against the Melchites. Dr. Harris introduces Barsalibi as a great leader in the religious life and thought of the Syrian Church, who died, we are told by Dr. Mingana, in A.D. 1171. The document is a reply by Barsalibi to one Rabban 'Isho, a West Syrian monk inclined towards the Melchites, also known as Chalcedonians.

The points raised in the reply are all of a very minor character, and coupled with the fact that a document belonging to as late a period as the 12th century, the publication can hardly evoke admiration from the lay reader. In the midst of unending controversies, not only between church and church but also between Christianity and the other great religions, particularly Islam, superseding as it did all the earlier messages, one looks, and legitimately, for something that would relieve, however little, the obscurity hanging over the most momentous—i.e., the post-Crucifixion—period of the life of Jesus, or for the matter of that, over the entire character of pristine Christianity. The adventure and the labours of Christian scholars need, in fact, to be better rewarded than, at any rate, the present volume of Woodbrooke Studies is likely to be.

To return to Barsalibi, however, leaving aside his curiously unimportant discussion of the Sign of the Cross and his tirade against the Greeks, that is the Melchites, one may quote with advantage a passage which modern Christians may well take to heart before they choose to accelerate the process of converting religious services into musical concerts. After referring to the teaching of the apostles Peter and Paul, Barsalibi proceeds to tell Rabban 'Isho:

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"You see how the Prophets and the Apostles exhort us to read, interpret, preach, and teach the mysteries of the faith, and convert anyone who is against us, and not to sing and to contrive musical melodies like sirens, nor to bray like asses, nor to utter sweet sounds like nightingales, nor to sing like swans, nor to coo like doves . . . . and thus pander to the proclivities of our alimentary desires and minister to occasions of sin. . . . To pagans belong festivities, songs, dances, banquets and drink, and to Christians fasting, prayer and reading of Scripture." (Woodbrooks Studies, Vol. I., p. 37).

There are four other documents in the Volume besides the treatise of Barsalibi, viz., Genuine and Apocryphal Works of Ignatius of Antioch (Garshuni text), A Jeremiah Apocryphon, A New Life of John the Baptist and Some Uncanonical Songs, the text of the last three being Syriac. The dates of these four documents are not certain, but largely on palæographic grounds they may be considered to range between the fourteenth and the eighteenth centuries.

It is possible that on closer study these documents may turn out of greater interest than there may appear at first sight, and whatever one may say otherwise, the generosity of Mr. Edward Cadbury, whose funds have made possible the rescue and publication of these documents, is well worth appreciating by libraries, institutions and scholars who can afford to buy the "Studies." The publishers, Messrs. Heffers, of Cambridge, are to be congratulated on the excellent get-up of the series.

M. ASLAM.

Woorden uit Den Qoer'an. (Selections from the Quran.) pp. 62. Published by Ahmadiyya Movement, 94, Reynier Claeszen Straat, Amsterdam.

Miss Budd is to be sincerely congratulated on the great labour she seems to have expended on the preparation of this small book. It is a beautiful collection of the verses of the Holy Quran (translated into the Dutch language) dealing with all the important points of Islamic theology. The collection contains not only verses bearing on the theological side of Islam, but on its moral and social sides as well. A Dutch student of Islam will hardly come across any other book containing so much useful information in such a small book. It is very nicely got up.

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SHAHZADA ABDUL MAJEED OF LUDHIANA.
who died in Teheran. He was our first Missionary to Persia.
He went there at his own expense and died doing his duty.

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The
Review of Religions.

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

Notes.

The Opening Chapter of the Quran.

Praise to Thee, Allah the Good! Beneficent! Merciful! Allah.
Lord of the Worlds! to Thee we render sublime adoration.
Here to Thy servants Beneficent; Merciful in the hereafter;
Thou to Whom we shall turn on the Day of the Great Retribution.

Allah! to whom alone we give worship, alone we petition
When for assistance we pray. Give us now, O Allah, Thy guidance
That we may cleave to the path of those who share in Thy blessings,
Leaving the way of those on whom Thy wrath has descended,
Leaving the way of those who have strayed from the path Thou hast shown us. Amen.

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Changing Christianity.

The foundation of historic Christianity is the doctrine that there are personal distinctions within the being of Deity. These personal distinctions are not mere external appearances displayed to man. They are what God is eternally within Himself. Modernism rejects this doctrine and replaces the Trinitarian conception by the Unitarian.

According to the historic Creed, the Eternal Son of God personally entered into human conditions; according to Modernism, Incarnation means the infusion of moral influence by the Deity into men. "It is quite impossible to maintain that God is fully incarnate in Christ and not incarnate at all in anyone else. Indeed, every human soul reveals, reproduces, incarnates God to some extent."

The third fundamental doctrine of historic Christianity is the Divinity of Christ. According to the Catholic Creed, the personality in Christ is literally that of God's Eternal Son. The Modernist says that "we must absolutely jettison the traditional doctrine that Christ's personality was not human, but Divine." Rather, he shares the divinity of the race, because he is human.

"One of the ablest of German thinkers, Troeltsch, holds that on philosophical grounds it is impossible to assign to Jesus an absolutely central place in the history of mankind and to deify him. But, says the same thinker, to transfer to a humanised Jesus the ecclesiastical predicate of Redeemer of the Universe is an absolute contradiction and a sheer impossibility."

Mr. A. G. Clow, I.C.S., writing in "The Indian Review," remarks: "The gulf between those who are determined to hold, at all costs (even at the cost of truth, if necessary), to old infallibilities and those who accept the modern critical position is one which cannot be bridged by any compromise. The Roman Catholic stands by an infallible Church and the American "Fundamentalist" who pins his faith on an infallible book must

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equally condemn as not merely dangerous, but irreligious, the attempt to apply the ordinary standards of criticism to the Scriptures and the dogmas of the Church. The conception of an infallible Church has little appeal to those who are not predisposed to accept it. History refutes it and the Christian Scriptures give it no valid support."

Our Address of Welcome.

Dr. Walter Walsh, Head of the Free Religious Movement, writes in "The Way" (April, 1928) as follows:—

"The King of Afghanistan has had a diplomatic welcome to this country, backed as usual by the unthinking effusiveness of the crowd. The Ahmadiyya Community in this country, alone, so far as we have seen, have struck a high note. They remind His Majesty of certain words of his 'worthy to be written in letters of gold':

> "I pray that the Almighty God may be pleased with the Muslims of all countries, so that they may treat each other as well as the whole of humanity as brethren and equals, and that they may not do injustice to anybody. I would urge you again, and warn you over and over again, not to be led away by fanaticism or by ignorant Mullas."

"Ahmadiyya follows up the king's words with this wholesome exhortation, which stamps Ahmadiyyas as our fellow-pilgrims towards the promised land of unity and peace. A brotherhood which goes wider than Islam—that is the true universal note!

> "The harm done to the world by fanaticism needs no description here, but humbly asking Your Majesty's permis-

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sion, we would take this opportunity of submitting that our hearts are sorely grieved by the bellicose utterances of some of our co-religionists who are ever fond of brandishing 'the sword of Islam.' Your Majesty must be aware of the fact that the West is labouring under the misconception that Islam tolerated the use of the sword for its propagation. The speech from which we have quoted, uttered by so eminent a Moslem ruler as Your Majesty, thoroughly disproves this false accusation, but we would reiterate that the more this all-comprehensive Brotherhood of Islam is emphasized in the West, the better would it be for us and for the whole world."

Ahmad of Qadian on his Advent.

I come like the dawn with a flood of light, that darkness may flee away,
And my trumpet summons the sleeping world to awake and salute the day.
Like the summer breeze, O ye negligent, from the Master of Love sublime
I come, 'mid the buds and the jessamines sweet of the glorious summer time,
To the hearts now racked with distress, to the breasts that now all anxious burn,
And lovers and friends shall unite again and peace and rest return.

For me there is ever a firm support and a Hidden Hand to aid,
For through me is God's Revelation most perfectly manifest made.
Like the morning breeze, Revelation's light mysteriously brings
Sweet scents and perfumes from the Hidden Lord who rules all earthly things.
Lies hid each messenger of God beneath my cloak benign,
And lo! as I come, each prophet of Heaven is quick with life Divine.

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Islam and International Relations*

By MOHAMMAD ASLAM, of Fitzwilliam House, Cambridge.

I.

According to most people the function of religion is to provide only the formulæ of worship and the standard of personal morality. It seems as if it required all the complexity of our present-day problems to force upon us the conviction that religion ought to do something more than this. It ought to be able, for instance, to bear upon those larger affairs of man involving the mutual relationships of large groups of people, so that whatever else it may do, it ought to provide a standard of morality for nations as it does for individuals.

With such a conviction growing on most of us, it seems to me particularly important to examine the historical and religious implications of Islam. The Founder of Islam is about the only example of one who combined in his person the rôle of the Prophet as well as the King. Every religion, sooner or later, came to enjoy the patronage of a sovereign who issued moral and political edicts on behalf of that religion. Buddhism has had its Asoka, Christianity its Constantine, but the Holy Prophet of Islam was himself the sovereign of the religion which he founded. The precepts which he taught in regard to inter-group morality were illumined by the practice of his own singularly rich career—his dealings in this respect as the Head of a state and the Founder of a system having been recorded in all their significant details, and with a care which one would miss in all ordinary historical and religious documents.

II.

To begin the story of Islam, I should ask you to picture to yourselves the conditions which obtained immediately before its advent. About 700 years had passed since the Light of Nazareth had shown to the people of Israel the way to the Kingdom of God. Long distance from that Light had now dulled the understanding of men, and left them to grope in darkness and in sin. At such a time came another Light, one destined to help all humanity to a supreme vision of the One True Lord of all. Like all his proto-

*An Address delivered to the Annual Conference of the Fellowship of Youth, held at Manchester College, Oxford, during Easter Week, 1928.

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types, and more than any of them, the message delivered by the Holy Prophet of Islam roused the jealousies and the worst passions of the people. Thirteen long years of torture, boycott and blockade were borne with a fortitude equalled only by the generosity which he showed to his persecutors in the hour of his victory. Fleeing from his home to Medina, he had the charge of the spiritual and temporal affairs of a people sunk in ignorance and strife. In his position of responsibility almost the first thing he did was to invite the Jews and the other inhabitants of the place to a covenant of mutual goodwill. For this purpose he issued a charter which has been carefully preserved by his chroniclers and a study of which gives the earliest glimpse of the statesman in the prophet. Thus proceeds this document:—

> "In the name of the most merciful and compassionate God, given by Mohammad the Prophet, to the Believers, whether of the Quraish or of Yathrib and all individuals of whatever origin who have made common cause with them, all these shall constitute one nation."

After formulating regulations regarding the payment of penalties as between clans, and the duties of Muslims as between themselves, it proceeds:—

> "The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices; the Jews of the various branches and all others domiciled in Yathrib, shall form with the Muslims one composite nation; they shall practise their religion as freely as the Muslims; the clients and the allies of the Jews shall enjoy the same security and freedom; the guilty shall be pursued and punished . . . . no one shall uphold the culpable though he were his nearest kin."

After some other provisions relating to the internal management of the State, the Charter concludes:—

> "All future disputes between those who accept this Charter shall be referred, under God, to the Prophet."

Death-blow to anarchy and chaos! Freedom and equality of consideration to all—Muslim or non-Muslim!

The jealousy of the Meccan enemy, however, pursued the Prophet and his followers in Medina. In a series of attacks which followed, hundreds of Muslims defended themselves against thousands of their enemy. Eight years afterwards, when the Prophet with ten thousand followers re-entered Mecca without shedding a drop of blood, the Meccans trembled over the misdeeds they had

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done; but the Prophet, now in power over them, collected them together and proclaimed:—

> "O ye people, I forgive to-day all the wrongs which ye have done me. Ye shall not be punished."

Before the occupation of Mecca the Prophet had taken a step, the most momentous in the history of Islam. To all the known courts of the world he had despatched envoys with letters inviting their respective sovereigns to the worship of the One True God. For the first time, therefore, did the founder of a religion himself conceive his message in universal terms. As has been unthinkingly suggested by Muir, the universality of Islam was not an afterthought, and its subsequent spread to all parts of the world not an accident foisted upon history. The letters of the Prophet show that he unequivocally regarded his message as one meant for all peoples of the world. And the letters themselves were no more than an interpretation of the teaching of the Quran, where we read:—

> "We have not sent thee save as a mercy to all created beings" (xxi. 107).

And again:—

> "And We have not sent thee otherwise than to mankind at large, ..." (xxiv. 27).

Towards the end of his career the Prophet found Islam preached to different nationalities, and Arabia entering it in large numbers. A movement for Islam had now been set up, and when the Prophet passed away at sixty-three years of age all Arabia was Muslim.

III.

The Prophet was succeeded by four Khalifas, who fulfilled, like the Prophet, the functions of the spiritual and temporal Head of the Muslim Republic. The conquests during the period of the Republic which established Islam over the greater part of the known world have ever since baffled the imagination of the historian. More often than not he has described the rise of Islam in the nature of Mongoloid invasion, which in a short span of time overwhelmed practically the whole of the then known world. Long argument about these matters is impossible. But I think you will permit me to read what Michael the Elder, Patriarch of Antioch, wrote in the latter half of the 12th century, at a time, that is to say, when Christian subjects had already had the experience of centuries of Muslim rule. Talking about the Arab rule over the countries which were once ruled over by the Romans, he says:

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"This is why the God of Vengeance, who alone is all-powerful, and changes the empire of mortals as He will, giving it to whomsoever He will, and uplifting the humble, —beholding the wickedness of the Romans, who throughout their dominions cruelly plundered our Churches and our Monasteries and condemned us without pity—brought from the regions of the South the sons of Ishmael to deliver us through them from the hands of the Romans."

(Arnold: The Preaching of Islam, p. 54).

The noble Patriarch seems to see in the Arab conquest the working of the hand of God.

When the Muslim army was in the valley of the Jordan the Christian inhabitants of the country wrote to the Arab general, Abu Obeidah:

"O Muslims, we prefer you to the Byzantines, though they are of our own faith, because you keep better faith with us."

(Arnold, p. 55).

In another place the people closed the gates of their city against the army of Heraclius and told the Muslims that they preferred their government and justice to the injustice and oppression of the Greeks. (Arnold, p. 55).

IV.

Following the period of the Republic, there arose one after the other three great dynasties which continued to exercise control of some kind over the different parts of the Muslim Empire. The Capital of Islam changed from Damascus to Baghdad, and from Baghdad to Constantinople. At the last named the Ottoman Turks held the temporal suzerainty of Islam until quite recent times. For centuries together a great part of the world prospered under benevolent rule and a reign of freedom and equality. The countries were studded with prosperous towns and large centres of learning. In an account of the growth of the political influence of Muslims, however, the story of the actual spread of Islam as a result of the missionary efforts of thousands who worked unknown and spread themselves to the four corners of the earth is usually obscured. At one time it used to be assumed, and since then it has been unhesitatingly asserted, even in casual accounts of the story of Islam, that the diffusion of the faith was due to the sword. Constant reiteration of this ill-conceived myth has resulted in the widespread belief that Islam inculcates a settled principle of intolerance. Anybody who looks at the teaching and history of the faith can see that this is nothing short of a mon-

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strous libel invented by a certain class of people who in measuring their strength against Islam can do no better than calumniate its fair name. As for the teaching on this point, may I only quote the Quran. Here are just two of the verses delivered in Mecca when the Prophet was being tortured by his own townsfolk:—

"And endure what they say with patience,
And depart from them with a decorous departure."

"And let me alone with the gainsayers, rich in the pleasure (of this life); and bear thou with them yet a little while."
(lxxiii, 10-11).

Here are another two, delivered in Medina when the Prophet was in power:—

"Let there be no compulsion in religion,
As truth has been made manifest from error."
(ii. 257).

"Obey God and obey the Apostle; but if ye turn away yet is our Apostle only charged with plain-spoken preaching."
(lxiv. 12).

Of the spirit in which the professors of these principles of enlightened tolerance applied themselves to the spreading of the faith anybody can see something if he examines some of the details of the history of the preaching of the faith. I should have liked in this connection to relate to you the story of how Omar, perhaps the greatest of Muslim Khalifas, entered Jerusalem in the company of the Patriarch. But to save time, I would only give you a few lines from the Charter which he issued to the people:—

"This is the security which Omar, the servant of God, the commander of the faithful, grants to the people of Aelia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches, and their crosses, and for all that concerns their religion." (Arnold, p. 56).

To bring home the missionary spirit of Islam, however, nothing could be more convincing than that great event in Muslim annals, namely, the conversion of the Mongols. The Mongols, under Chingez Khan, subdued China, and dividing into three huge armies swept over the whole of Western Asia and Eastern Europe. In about 1217, the entire world was thrown into panic. In 1253, Mangu Khan, a grandson of Chingez, sent Hulagu, another grandson, to complete the conquest of the Muslim West. Through Persia he reached Baghdad, the then capital of the Muslim world, on the 18th January 1258, and pitched his tent within the residence of the Khalifas. On February 10th the Khalifa, the last of a line of thirty-seven, who for 500 years had ruled

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over Baghdad, gave himself up to Hulagu. Less than 50 years after, a great-grandson of Hulagu himself embraced Islam, and the Mongols, turning away both from Christianity and Buddhism, became Muslims. The conversion of the Mongols is a triumph of the pacifist Islam. The men who had ravaged and sacked the beautiful cities of the Muslim Empire and massacred millions of Muslims now became the servants of Islam. It is a tribute to the Muslim missionary of those days and, more than the missionary, to the Quran which inculcates :—

> " Summon thou to the way of thy Lord with wisdom and kindly warning; dispute with them but in the kindest manner." (xvi, 126).

The converted prince, sorely regretting the excesses of his forefathers, wrote to the Muslim Sultan of Egypt :—

> " So that these countries and cities may again be populated, these terrible calamities be put down, the sword be returned to the scabbard; that all peoples may dwell in peace and quietness and the necks of the Muslims be freed from the ills of humiliation and disgrace." (Arnold, p. 232).

For a long time now, Islam has been in adversity. Its spirit, however, has always been with it, and this same spirit will help it to rise again and reinstate its kingdom in the hearts of men.

V.

A brief reference to the Muslim teaching. Perhaps the most important part of the Muslim teaching relevant to our subject matter is the manner in which Islam provides a synthesis of the various religions without losing its own distinctiveness. Most people believe that the systems to which they respectively adhere have the exclusive right to truth. This belief usually springs from another, according to which " revelation " the peculiar source of religion is confined to some systems and denied to others. There are many, of course, who are willing to credit the founders of systems other than their own with some kind of "revelation," but they do so more as a sort of personal homage to those teachers than as a result of a deliberate doctrine that all religions, wherever and at whatever time they have had their birth, have originated from a common divine source This doctrine—which may well be worked out in details—is preached by Islam in its emphasis on the Universal Providence of God. God, the Lord of the whole Universe, could not limit His guidance to either one people or one period. Thus we read in the Quran :—

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"There has not been a people but has had a warner."
(xxxv. 22).

A Muslim, therefore, testifies to the truth of all the great teachers known to history. To be a Muslim one has to acknowledge the truth of all those who came to guide mankind in the name of the Lord; the rejection of any one of them would amount to a denial of the Providence of God.

The distinctiveness of Islam, however, is preserved because Islam came at the end of a long process of evolution both in man and his environment. At different times, and to different peoples, the All-Wise Providence provided an appropriate kind of teaching until conditions were ripe for the advent of the Universal Law-Giving Prophet. That is why in earlier religious messages we do not find a definite claim either to universality or to finality such as we find in the Quran, nor a claim to security through the ravages of time, and against subsequent accretions and interpolations, such a claim having been made and evidently fulfilled in the case of the Quran. All the earlier scriptures, therefore, as also the earlier teachers, while acknowledged by the Quran and held in reverence by Muslims, are definitely regarded as superseded: the scriptures by the Quran and the teachers by the Prophet Mohammad. Subsequent Prophets, according to Islam, will follow the Law of the Quran, and the example of the Prophet.

The second part of the Muslim teaching likely to interest us is its uncompromising insistence on the Unity of God. In this respect it may with great truth be said that Islam is the greatest Unitarian Church in the world. In the Quran the polytheistic beliefs of the Christians are definitely denied. Thus:—

> "And when Allah will say: O Jesus, Son of Mary! did You say to men, take me and my mother for two Gods, besides Allah, he will say: Glory be to Thee, it did not befit me that I should say what I had not right to; if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind and I do not know what is in Thy mind; surely Thou art the Great Knower of the unseen things. 'I did not say to them aught save what Thou didst enjoin me with: That serve Allah my Lord and your Lord and I was a witness of them so long as I was amongst them, but when Thou didst cause me to die, Thou were the watcher over them and Thou art witness of all things.'"

Of the belief regarding Jesus as the Son of God these verses are a significant denial:—

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"They ascribe a son to the Beneficent God, and it is not worthy of the Beneficent God that He should take (to Himself) a son. There is no one in the heavens and earth but will come to the Beneficent God as a servant." (xvi, 91-93).

The quality of Beneficence is stressed because it signifies the bounty of God who can forgive without being paid any compensation in the form of a son's sacrifice. Godhead is not shared by any other being. God is one. Of the Oneness of God comes the moral equality and the brotherhood of man, a brotherhood which is as perfect in practice as it is in theory. In the Quran there are numerous expressions which are very eloquent considering the present-day problems of race discrimination. God is described as the God of all the worlds, also as the God of the East as well as the West, of the Black, Red, and of the White. How far the brotherhood was realised in practice is brought out by the extreme reverence which to this day is paid to the name of an Ethiopian slave called Bilal, who by reason of his loud voice became the first Muezzin to call to prayer in Islam. Bilal is extolled in prayer and in poetry, and no devout Muslim, black or white, would mention him without the reverential prayer, "God be pleased with him." The brotherhood of Islam is responsible for its persistence through centuries and its modern growth in Africa and other countries.

Mention may also be made here of the great difference between Muslim conquests and present-day colonisation, incidentally perhaps touching the root of the race problem. When the Muslims established their rule in a territory, they settled on it, made it their home and cast their lot with the people. They did not try to segregate themselves from the natives, going near them and to their countries only for purposes of Government and for no other. To-day the great error of the colonists, to me, seems to be that the home of the empire—the mother country—is treated as a sort of Eugenia—the island of Wm. McDougall, where he proposes to concentrate all the selected ones of the race to protect them against deterioration! The home is the rallying point of the rulers. A great many able individuals, for instance, have had their life's experience in, and at the expense of, the colonies, but this experience did not stay in the colonies except for purposes of exploitation. The Muslim settlers allowed themselves to intermarry, regarding inter-marriage neither advisable nor inadvisable, but as something that may be allowed if parties desire it. Black priests sprang up who led the services of the white and other Muslims of lighter shades!

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VI.

Let me pass rapidly on to the modern conditions of the Muslim world. These date from the rise of Europe. The peoples of Europe whose march on Asia for purposes of expansion had long been resisted by Muslims, now began to touch the East by way of the sea. Increasing wealth and prosperity and contact with backward and unoccupied lands brought an altogether new era to Europe, and the temporal power of the various Muslim states, partly because of the long distance from the Light of Mecca which first showed them the way and guided them for so long, partly because of the growing resources and ambitions of the Western peoples, began gradually to decay. The dismemberment of the Ottoman Empire is quite a recent affair. Within the memory even of the younger ones amongst us, North Africa went to the different Powers. The Balkan States fell away from Turkey, until the Great War, with all that followed, reduced Turkey to the very smallest dimensions it ever reached. In the entire series of events two great movements have been set against and reinforcing the character of each other; Western Imperialism on the one hand, and what is called Pan-Islamism on the other, or the extra-territorial patriotism not only of Muslim States, but of Muslim subjects under non-Muslim rule. Imperialist Europe has until quite recent times, entertained the fear that the different Islamic States might make a combine and, backed by the disaffection of Muslim subjects under non-Muslim rule, march on the white people. Muslim States probably and Muslim subjects—particularly in India—certainly, have on the other hand entertained the desire that a revival of the temporal power of Islam should somehow be effected by a general rallying of Muslims by the call to a holy war, for which Quranic authority has from time to time been provided, both openly and privately, by interested doctors of the faith. During the agitation in India against the Sevres Treaty, for instance, the Quran was quoted to show that if the Unbelievers drive you out of your homes, you must make war on them or at least have nothing to do with them. This was interpreted as justifying a Holy War or Jehad, or in the alternative an attitude of non-co-operation which Mr. Gandhi had independently promulgated. Needless to say the Quranic authority was altogether misplaced and was a good example of desire giving rise to a theoretical belief. But it operated on the minds of Muslims even more than Gandhi's teachings operated on the minds of Hindus. The two communities made a common cause because they felt that during the war Indian troops were being used against

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Muslim States, and Muslim States were being weakened as part of a general programme which Europe had in Asia, a programme which therefore also affected the status of India. This is the feeling which makes for unity in India when there is unity.

The futility of raising the Pan-Islamic spectre, however, was perceived by the Nationalist Turks, who deposed Sultan Abdul Hamid, the sovereign who did more than any single man to rear it, and finally sacked the institution of Khilafat, and formulated a policy of non-interference in all affairs except those of Nationalist Turkey. In reply to protestations which he received from the Indian Mussulmans, Mustapha Kemal, who had by that time successfully repulsed the Greeks back to their country and had completed his plans by the dethronement of Sultan Abdul Majid, the last of the Ottomans, assured them that his love for Islam was no less than that of the Indian Muslims, but he had no use for the Khilafat or any extra territorial responsibility. It seems as if the Muslim subjects, discontented with their non-Muslim rulers on one account or another, had saddled the Ottoman Sultans with this responsibility, which the Sultans in turn had accepted, thinking it would do them or their country some good. But it really brought more suspicion and greater ill-will abroad. So in due course the institution of Khilafat, somehow dragged on since the time of the first four, called rightly-guided Khalifas, finally received its doom.

While the Pan-Islamic outlook has led only to much vigorous poetry and given rise to fantastic dreams, the Muslim States, through a very interesting sequence of events under our own eyes, are emerging, or else aspiring to emerge, into free nationalistic territories with friendly relations with the rest of the world. The process is being realised by the advent in those States of men of great capacity and character—Kemal Pasha in Turkey, Riza Shah in Persia, the late Zaghlul in Egypt, Abdul Karim in Morocco —now in forced exile—and last, but not the least, Amanullah in Afghanistan. The new outlook is nationalistic and the various Islamic States may fitly be said to be engaged each in putting its own house in order.

Along this advance, hampered in many cases by political disabilities, and in a few cases by petty jealousies lingering from earlier times, there has been growing with ever-increasing strength a Movement which is best described as the Movement of Pacifist Islam. This Movement has arisen in India, the meeting-ground of all the religions of the world to-day. The prospects

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of the Islam of to-morrow are bound up with the fate and future of this Movement. The honest zeal on behalf of Islam which characterises this Movement, and the want of jealous regard betrayed in this behalf by the nationalism of Muslim States, only shows that Islam as a system does not depend upon temporal power of any kind.

The Founder, Hazrat Mirza Ghulam Ahmad, called the movement the Ahmadiyya Movement. It is primarily a missionary movement. The Founder claimed to be the second Jesus, and said the Movement was related to the Islamic dispensation in the same way in which early Christianity was related to Judaism. Just as early Christianity was not an off-shoot of Judaism, but Judaism itself, even so is the Ahmadiyya Movement not a branch of Islam, but Islam itself. Just as Jesus declared in regard to the Mosaic law that he had not come to destroy, but to fulfil, even so has the Founder of the Ahmadiyya Movement declared that he has come, not to take so much as one letter from the Quran, but only to re-establish it in the world.

In the history of the Founder of the Ahmadiyya Movement has been repeated the age-long story of a Prophet provoking the fury and opposition of his people. Through the usual persecution, however, this Movement has definitely come into its own, and, consistently with the ideas of the Founder, it is winning over converts to Islam by propaganda and missionary work. The funds are contributed to by poor sacrificing followers of the Founder, and much missionary work is provided by men who are voluntarily devoting themselves to the work under the guidance of the present leader, Hazrat Mirza Bashiruddin Mahmud Ahmad, the second successor elected since the Founder passed away in 1908. The Founder, as I have said, has come to re-interpret and serve the Quran. By living again in his own person the pure and plain Islam of the Arabian Prophet, he has come to answer all charges against it. He has claimed that since in modern times the greatest charge against Islam is that it owes its diffusion to the sword, God has ordained to demonstrate the falsity of this charge by the spread of Islam through missionary work. This is the Movement which is to-day disputing the world with missionary Christianity. They have no political outlook, at any rate, none which forms part of their activities. In fact, to Ahmadis in different countries the Founder enjoined strict loyalty to the States under which they lived, the respect even of an imperfect law. He insisted on this co-operation between peoples and govern-

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ments because he thought that to pave the way for peace in the world it was necessary that the different countries should first enjoy a certain amount of internal security. Agitation against unjust laws he would always limit to constitutional methods. At the same time he promulgated on the basis of the Quran ways and means of promoting friendly relations not only between religious groups, but also between political bodies called the various nations. He organised his followers into a movement for Pacifist Islam, and on this account they have had a handful of trouble with Mussalmans imbued with Pan-Islamic ideas.

The Ahmadiyya Movement, however, cannot be indifferent to the prosperity of the Muslim States. And while politically-minded Islam believes in political efforts of a more direct kind, on the attention of Ahmadis has been forced a rather different consideration. They have been asking, and particularly since the War, the question: Why are the Western Powers so inimical to the interests of Muslim States? What is at the back of it all? Turkey was one of the belligerent countries defeated in the war, but none of them suffered at the end as much as Turkey did. The principles, whatever they were, which were applied to the other defeated belligerents, were not applied to Turkey. And even President Wilson, the kindly apostle of Self-Determination, said more than once at the time that if the war found Turkey at the end just as she was before, the war shall have been fought in vain. As far as one can see, President Wilson had no territorial or commercial ambitions in Turkey, and while people carry their religion light in these parts of the world, their inimical attitude towards Turkey cannot be due, or at any rate not primarily due, to their partiality for Christianity. Nor can Armenian massacres have much to do with it. For even if true, there is no State which is without some examples of unthinking excesses, and America, which tolerates "lynching," can as well tolerate massacres. No! the psychology of enmity to Turkey would be largely found in a vague but a positive kind of hatred for the religion of Islam with which Turkey is evidently associated. Why Turkey has appeared so peculiar and, indeed, has been so unpopular with Western peoples is rather due to the fact that most of them quite honestly believe that the continuance of Muslim influence is in the nature of a menace to civilisation. This attitude again is not the result so much of ignorance as of crass mis-information. The great task of enlightening the world on behalf of Islam which the Ahmadiyya Movement has thus undertaken, ought to help to dispel misconceptions about, and inculcate a juster policy towards, Islam.

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But in this process, I think, we touch upon something that we may all watch for in advance, and not without concern—a conflict, as it seems to me, of a world-wide character, fought more and more at the point of religion. Missionary Christianity is rallying itself to a huge, renewed proselytising campaign, and Ahmadis, however tiny their material resources, are not likely to witness it with folded arms. It is impossible to say what is happening yet. The experts from the Muslim world who come to these parts bring two kinds of reports with them. One is that Christianity is eating Islam. The other is that Islam is eating Christianity. While the effect of both kinds of reports is to put more men and more money into the missionary field, the truth remains as obscure as ever. But whatever the truth, inevitable as the conflict is, we can, and it is desirable that we should, all help to make it clean, and in this connection, therefore, I would urge on your consideration one or two suggestions:—

Firstly, that the theory that Islam tolerated the use of the sword would be either discarded or carefully inquired into, and in any case, it would not be reiterated in books and sermons, because whether or not Islam ever used the sword, there is no sword which it can use now; hence a reiteration of the theory can be productive only of bad feeling.

Secondly, that in a proper synthesis of religions, while each system reserves to itself the position of superior excellence, it would secure to the founders of other systems a minimum of respect and reverence so that they are not left to the mercy of cartoonists, petty journalists and unscrupulous missionaries. I strongly believe that in this matter Great Britain has an opportunity to give a lead. She ought to be able to extend the penalty for slandering the Founder of Christianity to offenders against the Founder of Islam, and, for the matter of that, to offenders against the Founders of all the Faiths in the world.

Thirdly, to make ourselves better understood by one another, we should urge upon everybody the very useful expedient of each presenting the positive beauties of his own system, rather than the negative deformities of the other. No purpose is served by dilating upon the negative side; it only serves to produce hatred, not on one side, but on both sides. People like Dr. Zwemer, for instance, the more or less learned Editor of the "Muslim World," could spend

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their lives much better by presenting the positive excellences of Christianity in all the best of superlatives than by caricaturing Islam!

IX.

Before I close, I would recite to you translations of five texts from the Quran. These seem to me to touch the roots of most of our problems. I would offer no comment. Partly because I want to save time, but partly also because the politician, for whom there is a moral in these texts, is little likely to heed. I am, therefore, content to leave the politician to do what he usually does—to wait and see—that is, wait and see until the difficulties with which our little world is afflicted somehow solve themselves, so that he can turn round and invite unearned applause! Here are the texts:—

(i.) This seems to have been addressed to Italy!

"And do not stretch your eyes after that with which we have provided different classes of them, (of) the splendour of this world's life, that we may thereby try them; and the sustenance (given) by your Lord is better and more abiding." (xx. 131).

(ii.) This might well have been taken to heart by those who proposed huge war indemnities after the Armistice!

"O you who believe! be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you to injustice; act justly, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is aware of what you do." (v. 8).

(iii.) This seems to have been delivered, as it were, at Locarno!

"And if two parties of the believers quarrel, make peace between them; but if one of them nevertheless attacks the other (and does not accept the award of the court of arbitration), then all must fight the former, until it submits to the command of Allah, and when it so submits, make peace between them and act with justice and equity, for surely Allah loves the just." (xlix. 9).

(iv.) This is addressed to those who talk of a superior culture!

"Let not a people despise another; haply the latter may turn out better than the former." (xli. 11).

and (v.) to those who talk of a higher standard of living!

"We cause the periods of adversity and prosperity to revolve between different peoples." (iii. 129).

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In Praise of the Holy Quran.

By AHMAD OF QADIAN.

As the glorious beams of the moon we love illumine earthly things,
So the Quran, light to the Muslim's soul, in its beauty and radiance, brings.
Though we search the earth through its length and breadth, yet the Quran stands alone
As it always must. The Holy Word of the Most Beneficent One
Eternal summer in every word breathes forth with scented air;
No garden or orchard in all the world with its beauty can compare.
If the diamond gracing the kingly crown, the pearl from the ocean's bed,
In the light of the Holy Word of God are dim—their lustre dead,
How then compare the Word divine with the thoughts of the human heart?
One High as Heaven, one grovelling low. As far as the poles apart.
If, when God speaks, the angels stand in ignorance confest,
And bow their heads abashed and dumb, shall man then dare the test?
Man may not form an insect's foot. How then make light divine?
How shall our halting, earthbound speech compass that work benign?
Bow then; respect the dignity of our most gracious Lord;
If still ye have a grain of faith, then silence meet afford.
To deem thyself as great as God! God whom e'en angels fear.
Oh! unbelief! Oh! blasphemy! What falsehood have we here!
"My trust is in God's Unity." 'Tis falsehood that ye say,
If ye permit your secret hearts to other gods to stray.
With hearts hid deep in ignorance, His truth how may ye hear?
Cease then from error, foolish ones, if Him ye truly fear.
Think not we speak maliciously; yet, though misunderstood,
Advice in deep humility we tender for your good.
A righteous heart is God's delight. That such an one may live
With humble joy we stand prepared our life, our all, to give.

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THE DIVINITY OF JESUS CHRIST.

I do not propose to deal with the life and teachings of Jesus Christ in general, and I also do not want to enter into any discussion about any of the important doctrines of present-day Christianity, like the Atonement and the Resurrection. I shall confine myself to one particular point—that is the divinity of Jesus Christ. The Christian Churches look upon him as God incarnate or the only Son of God. I propose to examine this belief in the light of Christian Scriptures. Does the Bible prove that Jesus Christ is the only Son of our God? Or, at the very least, I shall try to find out whether he was possibly anything more than human.

There is no doubt that he is called the only begotten Son of God in the Bible. But in Genesis, chap. 6, verses 2 to 4, we read: "The sons of God saw the daughters of men and they were fair; and they took them wives of all which they chose," and further on, "When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men." In these words the Bible describes the multiplying of the human race in the beginning of the history of the world. The "sons of God" here mean only human beings. And then we read in Exodus, chap. 4, verse 22, "Thus saith the Lord: Israel is my son, even my first born." Here the Bible calls Israel, a human being, "son of God" and as His first born. If Jesus can be looked upon as God incarnate, Israel has also an equal right to divinity in the same sense according to the Bible. Again, in Deuteronomy, chap. 14, verse 1, we read, "Ye are the children of the Lord your God." The verse clearly shows that a large number of people are regarded by God as His children. Then in the first book of Chronicles, chap. 22, God says, referring to Solomon, "He shall be My son and I will be his Father." Again in chapter 28 of the same book, referring to Solomon, God says, "I have chosen him to be My son and I will be his Father." Then in the Psalms, 2nd, verse 7, God says, "Thou art My son, this day have I begotten thee." In Jeremiah, chap. 31, verse 9, God says, "Ephraim is My first born." In several other places in the Old Testament different individuals and people have been called the sons and children of God.

Coming to the New Testament, we find the same thing. Jesus Christ himself says, in Matthew, chap. 5, verse 45, "That ye may be the children of your Father which is in Heaven," and in verse 9: "Blessed are the peacemakers for they shall be called the children of God." All peacemakers are called here by Jesus

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Christ himself the "children of God." Again in Luke, chapter 6, verse 35, he says: "Ye shall be the children of the Highest." In John, chapter 1, verse 12, it is written: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Then in Romans, chapter 8, verse 14, the New Testament says: "For as many as are led by the Spirit of God they are the sons of God." In the first Epistle of St. John, chapter 3, verse 9, we read: "Whosoever is born of God does not commit sin." In verse 2 we read: "Now are we the sons of God." In all these places we find that nearly all good men have been called the sons of God, which leads us to the conclusion that Jesus Christ has been called the Son of God only in this sense.

Bad men are called "the children of wickedness" (2 Samuel 7; 10) and "the children of the devil" (I. John 3; 10).

Moreover, Jesus Christ is definitely called "the son of man." Several writers point out the fact that Jesus Christ is the Son of Man. In Matthew, chapter 8, verse 20, we read: "And Jesus said unto them: "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head." Again, in chapter 9 of the same book, verse 6, we read: "The Son of Man hath power to forgive sins." And in chapter 11, verse 19, we read: "The Son of Man came eating and drinking." Then in chapter 16, verse 13, we read: "That Jesus came unto the Coast of Cæsarea Philippi; he asked his disciples saying: "Whom do men say that I, the Son of Man, am?" Then in Luke, chapter 6, verse 5, we read: "The Son of Man is Lord also of the Sabbath."

Many of us who have been brought up from childhood to accept the Creeds have never had a chance of knowing Christ as a man looked at apart from any doctrine or dogma. The last thing we look out for is a perfect human friend. We find in Jesus Christ that Human Friend, true, strong and healthy, and still many of us would picture him, not as a real man, but as a God. Deeper still we get into the knowledge of the humanity of Jesus, when we find from Matthew, chapter 8, verse 20 to 24, that this same Son of Man needed sleep. Human beings need sleep, but God never sleeps. Jesus has always been brought to our notice as God, and as our idea of God Himself is formed in this manner in our minds, we lose trace of the man dignified, intensely human, with whom the peer and peasant could converse freely. Our Christian friends do not know this man because they have made him a Deity which he never wanted to be nor ever claimed to be.

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During his reign as Prophet, Leader, Teacher and Doctor, he mixed freely with his people, from the lowliest from whom he came to the highest in earthly dignity.

The word "Lord" is no doubt applied to Jesus Christ, but here again he is not alone in this respect. In Genesis, verse 12, we read of Sarah calling her husband her Lord, meaning Abraham. In Genesis, chapter 42, verse 10, and in chapter 44, verse 5, we read of Joseph also being classified as "Lord."

Jesus Christ himself does not claim divinity. In Mark, chapter 14, verse 36, Jesus Christ says: "Abba, Father, all things are possible unto Thee. Take away this cup from me; nevertheless not what I will but what Thou wills." In St. John, chapter 5, verse 30, he says: "I can of my own self do nothing; as I hear I judge and my judgment is just because I seek not my own will, but the will of the Father who sent me." In verse 47 he says that he came in fulfilment of the prophecies of Moses; "had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" In this statement he claims no greater authority than that of Moses.

Again, we know that human beings need sustenance. Jesus Christ was a human being, and so he had to eat for bodily nourishment. We have no knowledge whatever of God partaking of food. In the New Testament we are introduced to a man of flesh and blood disclaiming any divinity, claiming only the fulfilment of the prophecies of Moses. In Mark, chapter 20, verse 18 and 19, we find Jesus Christ as a human being who, finding the fig tree without fruit became exceedingly angry and smote it thereby causing it to wither. This clearly shows that Jesus Christ was just like all other human beings and that he was not God.

In Mark, chapter 13, verse 57, we read: "Jesus said unto him: A Prophet is not without honour in his own country and amongst his own children and in his own house." In this verse Jesus Christ claims nothing more than Prophet-hood. If he had claimed to be a God, he could not possibly have uttered these words. These words were said to the people of his own neighbourhood who knew him as a Carpenter's Son, the Son of Mary, the people who knew his brothers and sisters and all, and had no respect for him. The multitude called him a Prophet. Mark, chapter 21, verse 11, says: "This is Jesus, the Prophet of Nazareth of Galilee." In St. John, chapter 4, verse 19, "the woman said unto him, Sir, I perceive that thou art a Prophet."

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Jesus Christ does not deny it. In Luke, chapter 7, verse 16, the people glorify God saying, "that a Prophet has risen among us." Jesus Christ does not contradict them. If he was really God incarnate he ought to have said so on such occasions, so that there would have been left no possibility of the people misunderstanding him.

Lastly, there is a passage which is very, very important. In St. John, chapter 10, we read that the Jews took up stones again to stone him. Jesus answered them: "Many good works have I shewed you for my Father. For which of these works do you stone me?" The Jews answered him saying: "For a good work we stone thee not, but for blasphemy and because that thou, being a man, makest thyself a God." Jesus answered them: "Is it not written in your law, I said ye are Gods. If he called them Gods unto whom the word of God came then the Scripture cannot be broken. Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God." Here the Jews bring against him a definite charge of calling himself God. If it was a true charge and Jesus Christ really claimed to be a God he ought to have accepted it. He tried, however, to offer an explanation by saying that there have been people before who have been called Gods according to the Scriptures, but he only claimed to be the Son of God which was a lesser dignity, and so there was no reason for them to stone him. He has also made it clear in this passage that even if a person is called God, he does not actually become God At the same time it implies that it is not blasphemy to say so because, spiritually, it is possible that a person may be called the Son of God to show his nearness to God. This also shows that he understood himself to be the Son of God in the spiritual sense only and not in the sense of physical and exclusive incarnation, which is unthinkable. Again, in Mark, chapter 10, verse 18, we read: "And Jesus said unto him: Why callest thou me good. There is none good but One, that is God." If he really understood himself to be God incarnate, he could not say the above words, while he clearly denies any claim to goodness even, which means that he was not God in any substantial sense at all. In Mark, chapter 27, verse 46, when Jesus was hanging on the cross he said: "My God, my God, why hast Thou forsaken me." Do these words not show that they were uttered by an intensely human being. These words smell of despair and cannot in any way proceed from any one who claims to be God Himself. This is also an abundant proof of the fact that he stood in need of Divine help as much as anyone else and that the divine powers

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were not at his disposal as supposed by the Christian churches.

Finally, I give below a few verses of the Bible where the unity of God is emphasised, which is a further proof of the fact that Jesus Christ was only a servant of the Lord, a messenger of peace and nothing more:—

Exodus 20, 2-5: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God."

Deuteronomy 4, 35 and 39: "The Lord he is God; there is none else beside him." "The Lord he is God in heaven above, and upon the earth beneath; there is none else."

Deuteronomy 6, 4, 5: "The Lord our God is one Lord."

I. Samuel 2, 2: "There is none holy as the Lord; for there is none beside the Lord."

II. Samuel 7, 22: "Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears."

I. Kings 8, 60: "That all the people of the earth may know that the Lord is God, and that there is none else."

Isaiah 43, 10: "That ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me."

Isaiah 44, 6: "I am the first, and I am the last; and beside me there is no God."

Isaiah 46, 22: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

In St. Mark 12, 29, one of the scribes asked Jesus: "Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel; The Lord our God is One Lord."

Jesus says in St. John 17, 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

I. Corinthians 8, 4: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one."

In I. Timothy 1, 17, we read: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

D. H. Nuttall, Bilal.

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FROM HELL TO HEAVEN.

PART II.: OBSTACLES.

Behold, now, the searcher with no burden of sins. He feels much relieved and is no more disappointed. He is "Hopeful"* and courageous. He believes his journey to be smooth and free from all obstacles. He has seen the light and thinks it is sufficient to dispel all darkness, and to remove all misgivings and causes of mistrust and discouragement. But he knows not that it is insufficient to guide him further smoothly without any hindrance in his strenuous journey. Instead of waiting for the flash of more light, and without acquiring more knowledge of the things yet hidden and remote, he walks on unaware, and walks on with great cheerfulness as if he has already achieved what he was seeking. There are still many pitfalls to come, but he treads on unheeding. The news of his entering into the "House of Safety"† flew round like wildfire, rousing even the indifferent to some interest in matters religious. People gathered together to find out that the rumour after all was true. They were much embarrassed and annoyed to hear of his action. Suddenly, they saw him passing by, and a voice interrupted him, "Tarry, old friend! What have you done? You believe in the words of the inhabitants of the "House of Safety," whereas they themselves do not know what they are talking. Theirs are only bare claims that can never be verified. They talk of prayers heard and revelations received, whereas I myself prayed once for years together with the result that no acknowledgment was even received, let alone its acceptance! Have you ever witnessed their prayers to have been accepted? Then why do you believe in what you know not? So, friend, be wise and do not waste your time and energy after absurd ideas."

The "Hopeful," hearing this from "Hasty," staggers a little, halts, and does not know what to say. He tries to speak, but his voice fails. Nevertheless, his heart speaks to him, "Pray

*Every Muslim is hopeful! The Qoran says, "Verily! None despair of God's mercy except those who do not believe."

†"The Ahmadiyya Movement in Islam."

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for the true guidance. Approach Him, the Perfect Guide, the source of true knowledge, and you will be shown the way." As he prays, he feels the door of knowledge opened to him suddenly. He immediately passes through the new vistas of knowledge, and drinks deep at its fountain. He gathers all strength, makes a firm determination and replies, "Hasty, my friend, you should know that for the proper acceptance of prayers, three things are needed—sincerity, honest effort, and perseverance.* Have you not often seen that a person works very hard and utilises every minute at his disposal for the achievement of the object in view, but just when he is about to succeed he gives up all hope and becomes disappointed?

So, it is with prayer. It is like a seed that a cultivator scatters in the earth. He manures the land, ploughs it, and prepares earth suitable for the germination of the seed, after taking a great deal of labour and pain. Then he sows the seed, covers and protects it from the ravages of birds and the atmosphere. This is not all. He waters it regularly, as well as looks after it continually. But look at the result. After some time, it seems apparently to have been destroyed altogether, and the hasty can very well say, 'Why did the cultivator foolishly take out the good corn lying in his home, and throw it away for waste and destruction?' But the wise cultivator still continues looking after it at every stage. Then after some time, out of its very apparent destruction and ruin, the same seed acquires a new shape. Small green off-shoots appear at first, then it buds, flowers, and ultimately brings forth fruit. Have you ever patiently looked after your prayers like the cultivator? Did you ever protect it from outside influences by the help of your sincere faith? Did you ever water it by means of good actions on your part? Did you never give up hope when it was apparently lost for ever, like the seed when it is in its stage of annihilation? If you never did all these things, how could you reasonably expect your prayers to be heard? Dear friend, prayer is like a fiery glass, which acts and burns all disappointments and failures, provided sufficient time is allowed for the heavenly light to concentrate on it. After the required time it shows its magnificent effects. So, do not accuse others if you have not

*For the essential conditions of the efficacy of prayer, read "Bahrul-Irfan," a lecture delivered by Prophet Ahmad of Qadian.

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turned out successful on account of your haste and non-perseverance."

Thereupon, "Hasty" walks on hastily to his friend, "Short-sighted,"* who happens to be amongst the crowd. Finding his comrade helpless, he comes forward, proud of his reasoning faculty, and interrogates the "Hopeful" thus: "Nonsense! Have you accepted one as your guide who advocates the killing of animals for the enjoyment of his followers? In this civilized age, cruelty to animals is an ignorance. Why do you not strive after the attainment of 'civilization'—the only aim of our existence —which will give you real happiness? Take immediate steps for its realization; there will be no feathers in ladies' hats and no meat on their tables. They will understand that life is not less dear to the lower animals than it is to themselves."*

This line of reasoning had a wonderful effect upon the "Hopeful," and first to the great satisfaction and then to the utter bewilderment of the Short-Sighted, the former says: "Dear Brother! you are right. To your words I have only to add that under 'civilization' there will be no horses, no mules, nor any other animals to carry our burden, as independence will then be considered as "not less dear to the lower animals" than it is to the human beings. There will not be found any man to stir from one place to the other as that may trample under foot many living ants and insects, for people will then understand that life is not less dear to the lower animals than it is to themselves! They will not even breathe, for by that they will inhale germs and kill many of them. They will not also pluck flowers or eat vegetables, for as the learned Scientist of Bengal has discovered they too have life in them. They will not eat meat though their physical and mental health be reduced to a state of collapse. They will barter weakness for the noble quality of courage. In short, under 'civilization' people will ignore the fact that inferior things are sacrificed for superior ends."

The "Short-Sighted" frowned, and angry words rushed to his lips, but he choked them back with an effort. He at last said, "Oh! I see you have now become very clever and sarcastic.

*One who believes in immediate gain, though temporary.

*The Hindus of India.

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But take it from me that within a year we shall attain "civilization," and then you will realize your mistake."

Hopeful: "Within a year? You seem to be sleeping and hence dreaming. Have you not heard of the belabouring of a good many innocent persons with 'Lathis,' of stabbing with knives, murdering with 'Kirpans,' of desecrating places of worship, setting fire to houses and places of worship, of shooting human beings and looting shops, in short, much 'goondaism' and hooliganism in the name of religion? Do you not know that toleration and respect for the feelings of others in matters religious—the backbone of peace—is altogether non-existent? A certain class of people, for instance, must stop slaughter of a particular animal by any means, whether necessitated by their religion or not, and will not tolerate a person of other faith† discharging the religious function of his (on a particular day), even if it is done as privately and as peacefully as possible. They think they have the right to force the worship of animals upon others who do not treat them in that way, while everybody ought to be left free in his religious views. Have not those who worship the one Living God a right to demand, on the same principle, the removal of idols from the public view, inasmuch as their sight is intolerable to them, as it is, in their opinion, an insult to the Holy person of God to give His position to things of our own make. The result of the attitude taken up by the first party is that after the so-called Unity* based on the principle of hatred towards a third party, the second party is now taking up the same attitude. For instance, they demand on the same ground the total stoppage of music before their places of worship. Even more disquieting is the folly of certain persons of the first party* who invite and provoke the violence of the second party by the publication of old pamphlets and articles which are considered to be blasphemous and insulting. Is it not a depressing picture? Have you got any efficient personality amongst the so-called "leaders" to grasp its significance and to stop these destructive outbreaks of religious rioting?"

The "Hopeful" finished his speech, and immediately silence fell. The "Short-Sighted" tried to find his voice.

*Vide Mr. V. C. Desai's article in "Young India" of 11th September, 1924, under the heading "Simla under Swaraj."

*Hindu-Muslim Unity.

†"Mohammedans."

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He again tried desperately to think, and to return an answer, but he found everything was confused. Anyhow, he managed to say: "You have talked much of destruction. Can you suggest any remedy to bring about union between the two parties."

Hopeful: "The only remedy is to let everybody be at liberty to discharge his religious duites in the manner he thinks fit—no dictation from any side. Let everybody respect the feelings of others in matters religious on the principle of 'Give and Take.' On this principle, the first party has a right to request the second party to stop something, if it is not obligatory to them to do so. But in consideration of this, the first party should at the same time either do or refrain from doing something if not desired against their religion—this with a view to respect the feelings of the second party. Moreover, both the communities should revere the founders and holy personages of all religions."

The Short-Sighted: "If you knew this wonderful remedy, why did you not ever bring it to light and tell the people, and why did you conceal this precious treasure inside your heart like a miser?"

Hopeful: "Concealed it! You do not seem to live in this world. Do you not know that the Prophet of this age* gave in the year 1908 a message of peace based upon the same principle. It was read before thousands of people and broadcast to the length and breadth of the country. But no attention was ever paid to it. The future will bear it out, that if there ever was union, it could only be on the principle of 'Give and Take,' and in no other way. For a Prophet of God spoke this, and it cannot but come to pass accordingly."

Short-Sighted, now feeling his eyes opened, said: "This is a very sensible message. I wish my countrymen would have paid heed to it, so that the country would not have suffered from any 'Communalistic fever,' from which it is suffering to-day. Will you please tell me wherefrom I can get the copy of the message, so that I may deliver it to my countrymen."

Hopeful: "Apply, dear friend, to the Book Depot.* God be with you and ever help you! Amin!"

MOHAMMAD ISA.

*Ahmad, the Founder of the Ahmadiyya Movement.

*The Book Depot, Qadian, India.

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AHMADIYYAT IN WESTERN LITERATURE.

Professor Arnold J. Toynbee writes, referring to the state of affairs in Afghanistan, in his book "Survey of International Affairs," Volume I., Page 568:—

"The fighting, however, had lasted, off and on, for nearly a year, and the Amir's prestige had been shaken. The rebels hostility towards Westernization was shared by many Afghans who did not take up arms, (4) and the Amir betrayed his weakness by offering up the Ahmadiyah sectaries (5) as scapegoats to the reactionaries. In the autumn of 1924 the 'Mawla' Ni'matu-'llah Khan, a recent and prominent convert to the Qadyani branch of the Ahmadiyah persuasion, was stoned to death on a trumped-up charge of treason (6). Two humbler Qadyanis of the tradesman class were condemned for apostasy and stoned to death at Kabul in February, 1925; (7) and in March two further arrests were reported. In this last case the accused appear to have escaped with their lives."

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(4) e.g., in 1924 the "mawlas" were reported to have persuaded the National Assembly to vote for the closing of an Infant School, which had been opened by the Amir at Kabul, on the ground that it was contrary to the spirit of the Quran and dangerous to public morals. (Oriente Moderno, VI, 3, p. 174).

(5) The Ahmadiyah sect had been founded in 1882 by Ghulam Ahmad of Qadyan (a place in the Ghurdaspur district of the Punjab), who claimed to be the Messiah and the Mahdi. After the death of the founder on the 26th May, 1908, the Ahmadiyah split into two branches, with headquarters at Qadyan and Lahore respectively (the Lahore branch being more susceptible to Western ideas). Both branches embarked on missionary activities not only in the Islamic world, but in Great Britain, the United States, and Germany. (See M. Th. Houtsma, "Le Mouvement Religieux des Ahmadiyya aux Indes Anglaises" (in Revue do Monde Musulman, I, 1907, pp. 533-76); H. A. Walter, The Ahmadiya Movement (Calcutta, 1918, Oxford University Press); Mirza Bashiru'd-Din Mahmud Ahmad (son of the founder and the head of the Qadyan branch); "Ahmad the Messenger of the Latter Day," Part I (Qadyan, 1924; and Madras, 1924, Addison Press); "Idem: Ahmadiyyat or the True Islam" (Qadyan, 1924); Mawlana Muhammad Ali (head of the Lahore branch): "The Ahmadiyya Movement" (in "The Light" of Lahore, 16th October, 1925, translated in Oriente Moderno, VI, 2, pp. 108-23).

(6) "The Times," 6th September, 1924.

(7) Ibid., 13th February, 1925.

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BOOK REVIEW.

"BUDDHISM AND BUDDHISTS IN JAPAN."

By Robert Cornel Armstrong, Lecturer in Comparative Religion and Christian Apologetics. Published by Society for Promoting Christian Knowledge. Price 6/-. Can be had from S.P.C.K., London.

It is a good book on the whole, provided it is shorn of its Christian elements, for Christian writers are apt to see proofs of Christianity and the divinity of Jesus even in animism and atheism. Southern Buddhism is really a refined form of atheism, because according to it Buddha denied the reality of all self, including the divine, and though they had to recognise some sort of identity to bolster up their belief in transmigration, yet this was a mere absolute ideal, a form without content, a subjectivity without objectivity. But as the author thinks there are certain parallels between the two religions, therefore there would be no harm in presenting Jesus as Buddha. A parallel case in Punjab is the popular presentation of Jesus in the form of Lal Begh, the god of the sweepers, who are told that Jesus had taken on his cloak and reappeared in Palestine. By the way, we are glad to notice that the Christian preachers have begun to realise that there is truth outside Christianity, and that the various nations have not been without divine witnesses. It is a very strange confession, though, of course, Paul is quoted in support of it. A new Christianity is in the making. "We would never agree with any man who acknowledges divinity in the founder of his own religion, but denies it in another," said Professor Genji Kato, and it is this standing rebuke by the Buddhist that has opened the eyes of the Christian to decipher a similar teaching in the writings of Paul, who, however, characterised all non-Christian efforts at finding wisdom as groping in the dark. We don't want to take away the comfort which a Christian may

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derive from Paul, but facts are facts. Another—and a stranger—confession by the author is that monasticism was never countenanced by Jesus, and that the Roman Catholic form of it was an importation from the East. What of Christianity? Did it originate with the West? But we cannot understand this statement, for Jesus has expressly declared that those who make eunuchs of themselves in the way of God and do not marry at all are preferable to others. However that may be, we believe that Christianity is coming round to Islam, and the book under notice is a case in point. The book has been written for the benefit of the Christian missionary preparing for the Far Eastern lands, and the Muslim reader will be struck with various points of contact between Islam and Mahayana form of Buddhism which has discarded the Hinayana atheistical tendencies and has assumed the role of pure theism. Students of popular religion will not fail to see how right human nature reasserts itself in spite of disruptive teachings, and that is why Islam never despairs of human nature which is sure to assert itself in spite of sinful surroundings. Addressing the Japanese, the author proceeds, "To-day the flow of civilisation is from the West. Buddhists and other Japanese must accept the spiritual leadership of Jesus in order to combat the menace of Western materialism that knows not Christ." Surely the Japanese have a right to inquire about the credentials of one who has failed miserably before the tide of materialism in the West, its very home. On page 98 the author touches on the unity of man. He says, "Modern science and education tend to strengthen our belief in the fundamental unity of the race. . . . . Physiology and medicine apply to all races alike, and it is more and more evident that the psychology of the Orient is not essentially different from that of the Occident. Man is one in his essential nature, physical, mental, and spiritual. He comprehends truth, reacts to it, and orders his life by it in much the same way all round the world." We say to our friend that Christianity and Christ both fall on this very test. There is no doubt that "Failure" is writ large on the Christian escutcheon, and the sooner the well-wishers of it realised that, the better it would be for the peace of the world.

MOHAMMAD DIN.

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The
Review of Religions.

Vol. XXVI. • October, 1927. No. 10

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His prophet the exalted one.

"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.'

Notes.

DECLINE OF CHURCH-GOING.

"Statistics such as were recently published, showing that 36 per cent. of the adult population of Scotland are non-Church goers, or, in any case, not members of any Church, and that 30 per cent. of the children born in Scotland are not baptised, prove that the bitter cry of the Churches has only too much reason behind it. It may be that the Churches are fighting a losing battle. It may be that religion is at present in a transition stage. . . . It is by no means certain that the organised form of religion with which we and our fathers have been familiar is imperishable. But the religious instinct is the most deeply-rooted of all instincts; it is a necessary part of man's being. . . . . The Churches need, as much as any other organisation, a general staff to think out ideas, and a plan of campaign, or several plans of campaign."—'Scotsman.'

"The Brotherhood" of July says:—"No recent clear statistics are at hand with regard to attendance at places of worship in England and Wales and in Ireland; but it is quite probable that in this respect things there are equally unsatisfactory. In London they are even worse. In Roman Catholic Ireland the decline of the Church's authority and influence is not so obvious as on the Continent of Europe and in the Americas; but that there is a decline is an indisputable fact.

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Certainly the situation is a challenge to all the Churches—to "organised Christianity." The reasons for the Churches' failure to progress, or even to hold their own, must be looked into, and be countered by an intelligent understanding of them, by readiness to make the requisite sacrifices of obsolete traditions and methods, and by the quest and acceptance of a mighty influx of convincing and persuasive moral and spiritual power.

The Churches must either give a lead towards a new clean beautiful Christian civilisation, or else, when the storm bursts, be swept away with all the encumbering rubbish of a dead past with which they have unhappily identified themselves."

AN INDICTMENT OF CHRISTIAN MISSIONS.

"An Indictment of Christian Missions" is the caption of an article that has appeared in the "English Review" for July, in which Mancious Junior, a Chinese resident in China, frames a vigorous indictment against the Christian missions in that country. He accuses them of having destroyed respect for the ancestral religion and age-long customs which cemented the nation into at least a semblance of unity and order. He asserts that, far from having succeeded in substituting Christianity as an alternative faith, they have merely paved the way for Bolshevism. He says:—

"Of the creed itself, who shall judge? Its tenets are too involved for the common people, its vast number of creeds, sects and schisms all different and many antagonistic one to the other, its individual effect entirely different to its national effect upon different peoples and different races. But the teachers of the creed, as far as China is concerned, seem alike in that they differ entirely from the old philosophers, as they, one and all, mix politics, education, and often commercial efforts with their religion, thus obscuring its merits and any merit they may themselves possess.

"Not once, but many hundreds of times in my life, as an official, I have seen this with my own eyes; not once, but many tens of times a month have I found these Protestant missionaries taking the part of some miserable malefactors, affording asylum to them, protecting them against punishment, aiding them to escape from justice and gradually mixing themselves in the affairs of the disaffected, setting the common people up against the officials of the various districts.

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"Never once, during thirty years' service spent in every province of China, have I found the Protestant missionary attending to the affairs of his Church alone, but always was he at work setting the disaffected upon a mountain, teaching English to the outcastes, and imparting a vast store of useless facts concerning his foreign civilization to people who should have busied themselves tilling the toil.

"History will put on record the fact that the seed of our downfall was sown for eighty years assiduously by the Christian missionary, who taught our lower-class youth to despise us and all our ways, who made of country lads of the lower classes a community of those who, above all others, poured contempt upon the old civilization, history and culture which have sustained us.

"As the Soviet has supplanted Christianity in the minds of our young, as the Christian seed has blossomed into the fruit of Lenin's doctrines, it is not to England or America that we must look in the future. We must seek a country with a faith that it not only preaches to the children, but practices by supporting its adherents when in the fierce fires of reality their creed is put to the test. Judged by this standard, Christianity can be placed in the discarded heap of those doctrines and creeds which have already been tried and found wanting."

DARWINISM TO-DAY.

In his address before the British Association Sir Arthur Keith, the most brilliant of living anthropologists, said that Darwin's position had become impregnable and could never be shaken. In physics modern conceptions are enormously at variance with ideas accepted only a very short time ago as impregnable. But even if the evolution of man from the lowest forms of life—even from a sponge—has been accepted, what then? We still have to ask what Being, what Impulse, provided the elements and started the process. To that tremendous question science gives no answer, and perhaps never can give any. Research has already proved that there is no graded series of fossil forms, no straight line right back to our first ancestor. Remains show that the prehistoric world was peopled, though sparsely, by races with an even greater diversity than that of to-day. The retrospective journey is not along the links of a chain, but rather through the meshes of a complicated net.

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IS THERE A NEW LIGHT?

By SIRDAR IKBAL ALI SHAH.

Those who are solicitous concerning the future of the human race in the spiritual rather than the material sense must experience, as they view the tendencies of the present age, a deep sense of misgiving. This anxiety bears no resemblance to the mere fussiness of those grandmotherly people who in all ages have cast a jaundiced eye on what to most of us has seemed healthy amusement. It is neither puritanical nor of the kill-joy kind, but the well-grounded apprehension of serious and well-balanced men of experience that all is not right fundamentally with the world.

The retort that in all times Jeremiads have been directed against public pleasure fails altogether in its application to the present when the aid of history is invoked, for if one thing obtrudes itself in the annals of the human race, it is the fact that at certain times and epochs it has displayed a radically more vicious and wanton tendency than at others. The final act in the Roman drama, the latter years of Byzantium, the end of the Ptolemaic dispensation in Egypt, the wreck of the Bagdad Khilafat, the pre-Revolution decades in France, the Carolean Court in England, are but a few of these manifestations of absolute profligacy which may be regarded as the black patches in human chronicle.

But these were local manifestations only. To find a parallel for present-day callousness one would require to go back to the dark ages succeeding the fall of Rome, that frightful interregnum between civilisations when, the ostensible piety of Europe notwithstanding, conditions of existence were, perhaps, more nearly chaotic than at any other period, when human life had practically less value than that of a domestic animal to-day, and morality was almost solely confined to monastic institutions. One hastens to say that the immorality of to-day is less brutally frank. But

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its results are equally deplorable. Robbery is not clad in armour, it is the sleek garb of financial subtlety. Vice is less a matter of romantic intrigue, and even the mitigating influence of Courts of Love is unknown. The courtesan does not follow the camp, but haunts the bourse. National integrity is more pretentious, prehaps, but equally conscienceless.

But, above all, it is the callousness of mankind everywhere which gives rise to alarm in the minds of the equable and well-disposed. In all great cities everywhere a meretricious enjoyment has become the sole end and aim of large masses of the population. Duty and conscience, patriotism, domestic life, all are sacrificed on the altar of immediate pleasure. Things innocent in themselves are made the vehicles and apologies for a looseness and luxury unbridled and almost unexampled. It will not serve to blame the young alone for this. The middle-aged also haunt the low night-club and are certainly its prime financial beneficiaries. At no time in the world's story, probably, were the old and elderly so base, so thoughtless, so acquiescent in vicious conduct and especially prone to the launching of fiduciary schemes which have for their ends the exploitation of the people at large. In short, the world is more hollow than at any time since the dawn of history, more reckless, more utterly heedless. Never was there such an "inhuman dearth of noble creatures."

It is invariably when the clouds of vice loom most darkly over the human horizon that great moral teachers rise with lighted torch in hand to dissipate the gloom. Moses came when Israel was steeped in the slime of Egyptian infamy. Jesus shone upon Asia Minor when Jewry was reduced to a creed and ritual without spirituality and the native court of the Herods was at its most debased. The Prophet Mohammed startled a degenerate and pagan Arabia into a vigorous racial and religious life. Martin Luther and John Knox made heedless Germany and a proverbially immoral Scotland pause in the midst of their follies as men are startled into silence by the sound of a trumpet. Has the world not been on some such revival of spiritual thought? It is often asked that if some have already awakened to the new light, what

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form has that renaissance of spirituality taken? Even among non-Moslims each one favours his own especial faith as the medium of revival. The Presbyterian and the Methodist devoutly believe that it must be Lutheran in tone; the Catholic that only by a reunion of the Christian Churches under the aegis of Rome can the great Crusade of spiritual regeneration be accomplished. The Muslim is equally confident that his pure faith alone can illumine the earth and root out vice and dishonour. The Buddhist points to his Noble Eightfold Path as the sole way from material sin to the heights of the spirit. The sons of China believe that by pious consideration of the virtues of their fathers and a careful recognition of the tenets of Confucianism or Teoism they will be enabled to regenerate the land of Sinim. To them the barbarian matters not at all. But the fact of the world's future lying in the lap of Islam is as patent to-day as it was at any time through fourteen long centuries of its existence.

Let us not argue concerning the precise means of human salvation at the moment. Let us rather regard the terrible needs of sin-stricken and debased humanity. That is the first and most truly spiritual step of all.

It must be obvious, it is, indeed, overwhelmingly so, that the not-Moslem spiritual resources of the world are by no means equal to the vast resurgence of materialism which of late years has arisen in every country. It is evident that we are passing through one of those periods when the depression of spirituality and the triumph of vice are more than usually marked. An era of viciousness seems to have arrived at its apogee. Has it not been followed by the appearance of a great religious renaissance, by the advent of a religious reformer of exceptional mark to awake the slumberous Moslims to the greatness of their faith? I believe devoutly that it has. If it is not, then it differs egregiously from all other similar epochs in the world's history.

It is unlikely that such a spiritual movement as I speak of manifests itself without the simultaneous appearance of a world-spiritual guide capable of making Islamic tenets or ideals plain to humanity. The one has never come without the other. The

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new light naturally deals with human conditions as it finds them. It reveals the appalling wickedness, callousness and looseness of society, its rampant selfishness, its weakly longing for pleasure, its lack of honourable standards; and it assuredly originates a moral code especially directed against the cardinal sins of greed, lust and extravagance, the three salient vices of our time. Nor could it fail to pour its scorn upon our deteriorated standard of honesty in trade, our lack of equable dealing, our studied mendacity and disingenuousness. One may ask is Islam not already complete to require revision? Islam is complete without a doubt and requires no revision, but the conception of morality can only sustain the onslaughts of materialism and vice if it is centralised, and that requires constant and emphatic exposition by spiritually-gifted men.

The new light cannot differ from the strict Islamic tenets, but, as I said above, a constant concentrated and forceful guidance is neccessary to keep men's imagination fixed at the great ideals of Al-Islam. In our present evolutions of thought this is essential, as everything modern is much sharper in outline, more direct in thought and appeal than what has preceded it; so, I believe, will the new light be more trenchant and vital than the methods of the past.

Lastly, I do not believe that the new light which has played with ideals of the devout can be harsh, war-breathing or fanatical, or expressed in difficult, tortuous or obscure theological terms. Science has dissipated many of our doubts. It has assured us that an ordered universe is guided by a great and intelligent Being, and the implication of our brief career in a material world is that we are on spiritual probation of a nature which we can only dimly discern, but which is probably connected with our larger spiritual evolution or development. That development we seriously impair, or perhaps destroy, if we cling too strongly to the material or its grosser pleasures, for it must logically be the ultimate test of spirit that it be more inclined towards the spiritual than the terrestrial.

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Indian Electorate : Joint or Separate.

With the experimental stage of the Montague-Chelmsford Reform in India coming to a close in 1929, it is necessary now to devote more than ordinary attention to the various facets of Indian politics both in relation to the British Empire and the people of that country. Not only are opinions sharply divided as to whether, in the light of the hostile attitude which a section of the Indians adopted towards the working of the Reforms, its extension is unjustifiable, but also if a reconciliatory atmosphere is promised, what measure of the further instalment towards the realisation of a complete Indian self-government is to be granted. And in the background the unfortunate question of the Hindu-Moslim tension hangs darkly.

It is only reasonable to suppose that unless and until a system of government which has a strong leaven of Oriental element in it, built on the history and the tradition of India, giving full play to the human factor as it is obtained in living, pulsating India to-day is decidedly the only real system of government which can take that country along the path of progress culminating in self-government. No philosophy of statecraft, however excellent, can answer the purpose of a people if evolved in an atmosphere separated not only geographically by thousands of miles of land and sea, but also totally different in the evolution of her political history and with her ideals poles apart. This truth is so definite that without examining it in relation to the East and the West—where admittedly differences have always been sharp, politically, culturally and economically—even if the continents of Asia and Europe are taken separately, and the system of governments existing to-day amongst the several nations inhabiting those regions be taken as a basis of discussion, a marked disparity is perceptible. In Asia, for instance (quite apart from local civil wars and disturbances in certain areas) the Governments of China, Afghanistan, and Persia are humanly impossible of being interchangeable, one for the other. In like manner, those European countries which are reckoned as having attained perfection in their civilization show conflicting ideas about governments. One can no more imagine the Facist regime to supplement the Republican spirit of the French than Constitutional England give place to Bolshevism of Russia.

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All countries, therefore, must be governed strictly in accordance with their local needs and local material. This generalisation swings the subject back to the future government in India. Any extension of reforms there must take the existing difficulties and conditions of that country into cognisance. Time has arrived to distinctly focus in the mind the fact that the British Parliament it is which would have the power of granting a further instalment of reforms, and the Parliament as the representative of the British people cannot go against the general temper of the public of its country. It is thus the people of the British Isles who are to be made aware of the real facts of the case in India. And it is just amongst the rank and the file of such people that it must be the endeavour to disseminate the truthful statement about India, to say that when one talks of self-government in India, extension of reforms in India, liberty and freedom in India, both the meaning and the implication of these terms take on totally different complexion on affairs than what was in Scotland, Ireland and England. In a very large measure, during the contemporary history, in any case, the political evolution in Great Britain has been along the lines of common language, common religion, and more or less common historical ideals. The case in India is different. Hundreds of dialects, many religions, myriads of stages of class and creed have to be subordinated to one great goal for self-government of India; and, therefore, in discussing the future constitution of India that local conditions there must be the guiding point, mingled with the just outlook that characterises the British attitude all along her dealings with India.

The whole issue, however, is now narrowed down to the question of the majority and minority representation in the legislatures of India; and specially is this acute in regard to the Hindus and the Muslims, whose ideas clash as to the proportion in which each is to be represented, both in the provinces and the Central Government.

The Hindus, forming by far the largest majority, desire a joint electorate, thinking India as one body politic, and taking their cue in this regard from the established ideals of Western form of representation. The constitutional mind of the English people, fed upon the historical traditions of common interests, is sometimes won over the side of the Hindus. Whenever the question of the extension of reforms, or of realising Indian Home Rule is brought forward, a complex is presented to the British mind. "Here are two parties, the Hindus and the Muslims," they say; "both want extension of the reforms, but cannot agree to the

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method of representation. One party presses for an All-India Common or Joint Electorate, whilst the other must have the Separate One." The Separate Elecorate, it is added, is incompatible with the criterion of self-government. It is just here that an obscurity lies. When one argues of such political incompatibilities one is moving in the spirit of the European form of self-government, without regard to the fact that this future constitution for India must grow in the Indian soil according to the Indian atmosphere, or it will wither and die. In the earlier part of this article due emphasis is already laid on this subject.

As to how it is possible to have separate representation and instalments after instalments up to a period without throwing the goal in an uncertain haze; one can recall the Minto-Morley Reforms in the earlier part of this century, when the Muslims insisted and the Hindus acquiesced to half-and-half representation and the system worked admirably, nor was the spirit of Indian nationalism killed.

Difficulties regarding separate Hindu and Muslim representation have arose, especially in the provinces of the Punjab and the Bengal, as the largest number of the Muslims in India (barring the North-Western Frontier Province) live in these two provinces; and the conditions there might be taken to test the case. The arguments adduced by non-Moslims in support of their position to urge for a joint electorate are:

Firstly, joint electorates create joint responsibility, while representatives of communal constituencies are apt to cause further responsibility and tend to disagreement.

Secondly, members of the legislature having been elected by communal constituencies pay no regard to the feelings and rights of sister communities, whereas in joint electorates Hindus and Muslims would pay greater respect and regard to the feeling and rights of communities other than their own.

As regards co-operation between members in the Legislative Council, that depends upon the programme of work before the Council and how the members hold views with reference to that programme. In the Punjab Legislative Council Muslims and non-Muslims have voted together where their interests were common despite the fact that they were returned by separate communal electorates. Frequently, separation of interests between rural Hindus and urban Hindus has made them vote against each other, because their interests demanded that they should do so. It is therefore obvious that within the Council co-operation of mem-

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bers, formation of parties or opposition have got nothing whatsoever to do with the mode of election—whether joint or separate. Again, in Bengal a very considerable part of the Swarajist Party in the Legislative Council consisted of Muslims, although separate electorates prevailed.

What then is the real reason for this clamour against separate electorates? The fact is that in the Punjab, as elsewhere in most of the provinces of India, the voting strength of the Muslims is considerably less than their population strength, and therefore in joint electorates there will be a number of constituencies earmarked for Muslims in which non-Muslim voters preponderate, and the object of the prophets of the Pan-Hindu school of thought is that in this way non-Muslims will be able to command several Muslim seats, thus reducing the real strength of the Muslims and add to their own. Remembering also that in the Punjab Legislative Council already non-Muslims have three seats more than Muslims because of the social constituencies—University, Industries and Commerce. The position in Bengal is not materially different to what it is in the Punjab.

If the Punjab and Bengal stand to lose by joint electorates, then in whose favour are those joint electorates being introduced? Certainly not for Madras, Bihar and Orissa, Central Provinces or Burma, where the number of Muslims, both in population and in voting strength, is very small. In Bombay Presidency, excluding Sindh, the same observation applies.

Let it not, however, be understood that separate electorates are in the interests of the Moslim community only, and that the Muslims advocate them simply and solely in their own communal interests. This is a position which needs very careful and dispassionate consideration.

India is at an acute transitional stage in the course of its constitutional evolution. Will its evolution proceed along the right lines, that is, development of the component parts of Indian society, or will it proceed along wrong lines—developments of certain parts at a rapid rate and lapsing of others into ignorance and poverty, thus enlarging the gulf and perpetuating an era of distrust and conflict? No country can establish a stable form of Government unless its component parts are so correlated as to constitute one whole, and not so constituted as to drift apart both in education and wealth. In the latter form of society government of the country cannot but be unstable, and the country become either a prey to revolutions or subject to foreign conquest. Let

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those who belie the contention read their history of India anew, for what was it in India a thousand years ago that made her subject to foreign conquest? Obviously, its social system that made one class highly educated, cultured, possessed of wealth; the Brahman and Kshatrias, and the other, though human, still treated others as infra-human. Muslim influence in India tended to reduce this serious defect in Indian Society and the British connection during the last one hundred years or so has been taking that caste-ridden country to the full nationhood. There is, however, a serious danger. The Brahmanic exclusiveness is still eating at the very core of Indian Society; caste is still gnawing into the soul of Mother India. Whilst the crippled educational and economic conditions of the Muslims have been taken advantage of by the money-lending class in India, and have seriously subordinated the energies of the average Muslim to reducing him to a mere hewer of wood and drawer of water and are gradually eliminating him from the administration of the country.

This tendency has been checked by the introduction of the Reforms Scheme, and democratic principles have lent a helping hand to this virile community of the Muslims. If now some years' respite is allowed to the Muslim community they may gain in knowledge and have a share—an adequate share—in the administration of the country; so that they may contribute to India's culture and India's future, and will certainly help Great Britain in maintaining world-peace. But if adverse influences are allowed to exclude them from their rightful share in public life and administration, there may be no trouble for some years to come, but in due course they will be a menace to the Swarajist Government which with a third of India already treated as "untouchable" by the Hindus, with another one-fourth added to it as quasi-untouchable, will find its administration tottering to the ground. The instance of our neighbour, Russia, should make our non-Muslim friends ponder whether it is not their duty in their own interests and in the interests of their Motherland to help the Muslims to develop and obtain an adequate share in the administration of the country rather than lapse into ignorance, poverty and revolution.

Thus, it is obvious that at the present stage of India's political development separate electorates are not only needed by Moslims in order to strengthen themselves, but are also needed by India as a whole so that Moslims might gain strength and become an honourable part of the Indian body politic rather than a menace to it.

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Educational Activities of the Ahmadiyya Community in Gold Coast.

The Editor,

" Review of Religions."

Sir,

The new building of the Talim-ul-Islam Ahmadiyya School at Saltpond was formally opened on June 17th by Capt. J. H. West, District Commissioner of the Saltpond District, in the presence of a very large gathering composed of Native Chiefs, European and African Government Officials, traders and private prominent men who had gathered for the occasion from far and near. Among others who came from Cape Coast were the agent for Miller Bros. and his assistant, and the joint Editor of the Gold Coast Leader. A large number of the members of the Ahmadiyya Movement had also come from various districts in the Colony and Ashanti for the occasion.

The District Commissioner arrived at the school grounds at 4-30 p.m., when the school children played " God save the King." At the conclusion the District Commissioner remarked, " Excellently played." Proceeding, he inspected the guard of honour provided by the children.

After this he occupied the presidential chair and the refreshment was served to the assembly. At the close I read my address to the assembly and the District Commissioner made a speech after that. Both these addresses were interpreted into Fanti by Mr. B. E. Keelson, Secretary of the Movement.

After his speech, the District Commissioner proceeded to the door which was to be opened, and the Manager of the School handed to him the silver key specially made for the purpose, through the Tufuhin of Saltpond. The door of the school being opened, the District Commissioner entered the school, the public following him. All the class rooms were visited and various Hand and Eye works, done by the school children specially for this occasion, were inspected and praised and admired.

This being over, all the people returned to their seats and the amiable wife of the District Commissioner distributed prizes to the children who had produced these Hand and Eye works. After this the School Staff and the Students presented an address to the Manager of the School. The Manager replied suitably.

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Then began the offering of donations for the cause of the school by the well-wishers and sympathisers of the work. The District Commissioner was the first to offer his generous gift, and next to him came Mr. G. B. Kirk, Manager of the Bank of British West Africa, Ltd., who had laid the foundation-stone of the building in February, 1926.

The function, which was a success beyond expectation, was brought to a close at 6-30 p.m. amid applause.

I am enclosing a copy of my speech and that of the D.C., and photos of the occasion, and I shall be gratefully obliged if you will kindly publish them in your valuable journal.

Yours sincerely,

F. R. HAKEEM.

Address delivered by Mr. F. R. Hakeem at the time of official opening of Talim-ul-Islam Ahmadiyya School Building by Capt. J. H. West, District Commissioner, on Friday the 17th June, 1927.

With the grace of God and His mercy.
He alone is the helper.

First of all I thank God Who out of His Mercy and Beneficence enabled us to raise up a grand pile in the front of which this afternoon we have met for commemorating the ceremony of its completion. We were really destitute and poor, but He out of His Mercy brought into being those means which enabled us to carry out the task that under ordinary circumstances would have been beyond us. We had no earthly friends and helpers to lend us a helping hand, but He came down to our help and supplied us with everything we required, therefore I once again breathe a prayer of sincere gratefulness.

After this I deem it my duty to offer my heartfelt thanks and to convey the sincere gratefulness of my Community to our honourable District Commissioner Capt. J. H. West, in particular, and all others in general who have taken the trouble of coming here this afternoon and have thus taken a keen, appreciative and encouraging interest in our humble effort to contribute our humble quota toward that liberal programme of His Majesty's Government for the educational welfare of this country.

The foundation-stone of this building was laid by that amiable gentleman Mr. G. B. Kirk, of the Bank of British West Africa Ltd., on the 8th day of February, 1926, in the presence of a representative gathering. Construction was started forthwith after the laying of the foundation-stone, but had to be withheld for two months in the rainy season and for another period until the

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arrival from Cape Coast and Sekondi of such building materials as could not be had locally. The building, however, was duly completed at the end of August, and the School was removed here on 13th September from the old hired house on the Commercial Road.

The total building expenses amounted to £1,389 10s. 11½d., and were met by the small and poor but zealous and energetic band of Ahmady members. Donations were received from Messrs. S. H. Yawson and J. D. Hanson, to both of whom the Ahmadiyya Community are much thankful. But now that the work has been completed and it is meant for the benefit of one and all, I appeal again to all lovers of learning for funds, and I invite and welcome sensible advice, helpful suggestions and constructive criticisms from all educationalists in the Colony, and I solicit consideration and moral support from the Gold Coast people to make the educational work increasingly satisfactory.

As to the progress which this Institution has already made since the time of its establishment, I leave it for everyone to judge for himself. I will content myself with quoting only a few remarks from the reports of His Majesty's School Inspectors.

The Provincial Inspector of School, Capecoast, in referring to the building and equipment, in his report of November, 1926, said "The school is one which is a model for the other schools in the district to copy"; and that "it is probably the best equipped in the Central Province." I need not say anything about its educational progress. This can sufficiently be gauged from the fact that the school has been placed on the Government Assisted List within the short period of one year of its real foundation and it earned a good Government Grant for the year 1926. The Ahmadiyya Community are extremely grateful to His Majesty's Government for its broad-mindedness, generosity of spirit, and for their earnest desire to assist and encourge genuine educational efforts in the remotest corners of the Empire.

The number of children in the School is small, though, but then it is only the beginning, and who does not know that seeds are always tiny, but mighty trees spring out of them, giving delicious and palatable fruits.

I had clearly traced out the policy of this School at the time of the foundation-laying ceremony, but I see that there is still a good deal of talk about it, and therefore I once more draw your attention, Ladies and Gentlemen, to my remarks which I had made on that occasion. I had said that though our primary object in the founding of this institution was the advancement of learning and education among the Muslim population of the Goldcoast, and to

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remove certain misgivings and misconceptions from the beautiful face of Islam by practically proving to the people of the Goldcoast that Islam encourages, rather enjoins upon its followers all sorts of learning and education; but at the same time I had declared that, in following the teachings of Islam our religion, which recognises no bar of race, colour or creed, the doors of this institution shall be open to every one without any distinction of caste or creed, and that the educational welfare of one and all shall be our hearts' desire. I repeat the same again and say that let every one of you, Ladies and Gentlemen, bear in mind that it is with no ulterior motive but with a sincere goodwill to serve that we have set up this institution. We want to help in the cause of education and enlightenment.

Along with the secular instruction, without interfering with the particular religious beliefs of the scholars, it would be our aim to give our scholars such a good training in religion and morals as to develop in them faith in the living God, and to remove from the minds of the different religionists that ill-will or dislike which they have been showing towards each other in the past. Our efforts will be aimed at bringing about unity. We will try to engender feelings of brotherhood and mutual sympathy and co-operation. "And I avail myself of this opportunity by informing our Christian friends that we do not cherish feelings of enmity towards Christianity, but look upon Jesus Christ (peace be on him) as a true and great prophet of God, and we believe that the coming of the Holy Prophet of Islam was in fulfilment of his prophecies, and that God revealed through the Holy Founder of Islam the final guidance which will hold true till the end of the world so much so, that the great Reformer of the present age, the Founder of the Ahmadiyya Movement who also came in fulfilment of the prophecies of Jesus Christ, was raised only to serve and establish the truth of this final guidance and the hidden treasures thereof. And I appeal to our Christian friends that they also should not look upon Islam with feelings of enmity, and instead of trying to find faults with the Islamic teachings should search for its beauties, because the truth of a religion is not manifested by finding faults with others, but by proving the excellence of its own teachings."

"Friends! Come and let us be united and establish the unity of God upon which all agree. Come, that we should try to create in men the spirit of honest research, and by freeing ourselves from all prejudices which form the greatest hindrance in the way of truth should seek after the will of our Maker, and be prepared to accept it in whichever religion it may be found. We

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should not bow before the god who is the creation of our brains, because whatever name we may give him, he is no better than an idol, but we should bow before God the Almighty, the Maker of the Universe, Whose glory is manifested in the tiniest particles of creation and Who has always been exhibiting His living powers through His holy Messengers, and after making firm our belief in this the One Lord of the East and West, we should try to establish peace and harmony so that there should be tranquility in the internal affairs of countries and nations."

Speech by Capt. J. H. WEST, District Commissioner, at the opening of Talim-ul-Islam Ahmadiyya School, Saltpond, on 17th June, 1927.

Mr. Hakeem, Ladies and Gentlemen,

I have been asked to open the School officially this afternoon, and I will do so with very great pleasure.

Although the School is to be opened formally to-day, it has actually been working for some time. I have taken the opportunity to visit, actually to inspect, the School, during one of its working days, and I can assure you, Ladies and Gentlemen, that the School is a very good one indeed. The building is good, the staff is good and the boys are well taught.

The officers of the Education Department have been very much impressed by the School and its work, so much so that the School has been placed on the Assisted List, i.e., Government help, financially. At the present time a very high standard is demanded from schools attached to the Assisted List, and this School has certainly reached that standard.

When I open the School you can judge for yourselves what a good one it is.

Mr. Hakeem came to this country about five years ago. I was stationed at Saltpond when he arrived, and I have known him since. He came as a stranger to a strange land without a following, without a school, without pupils. During these five years he has built this school and has carried on his educational work. The school building is a testimony in itself to his labours.

He and I have had many conversations on Education; I know that his ideals are of a very high standing, and I hope that he will be spared many years to carry on his educational works amongst us.

I congratulate him and I wish the School every possible success.

I will now declare the School open.

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AN ENQUIRY.

From the Bahais of Europe and America.

Many of our readers are no doubt aware of the fact that some eighty years ago a man named Ali Muhammad Bab appeared in Persia and founded the sect known as Babism. He had two principal followers, one Mirza Yahya Subh-i-Azal and the other Mirza Husain Ali Baha, sons of Mirza Abbas, alias Mirza Buzurg. They were both residents of a place called Noor (Mazindran, Persia). For about fifteen years after the execution of Ali Muhammad Bab, Mirza Yahya Subh-i-Azal was known as his successor, and Mirza Husain Ali Baha remained as one of his followers. After this period the two step-brothers began to quarrel and oppose each other, whereupon the Ottomon Government, after consulting the Persian Government, transferred Mirza Yahya Subh-i-Azal to the fort of Famaguspa (Cyprus), and Mirza Husain Ali Baha to Akka (Palestine), which was then under the Ottomon Government.

At Akka, Baha Ullah wrote a book entitled the "Kitab-ul-Aqdas," wherein he says: "For many years we have been continuously receiving demands from the faithful, but we deemed it proper to keep silent; but now that a large number of requests have reached us we reveal this law (as contained in the 'Aqdas') that people may follow it." Believing that Baha Ullah has given a new Law in his book the "Kitab-i-Aqdas" we wish to inquire from the Bahais of Europe and America (who are being erroneously represented here in India as numbering hundreds of thousands) whether the new Law of Mirza Husain Ali has reached them, and whether they have been told that it is compulsory to follow some part of this new Law.

As far as we have enquired into the matter, we can confidently say that the new Law in the "Kitab-ul-Aqdas" has been given neither to Europe nor to America, nor even has it been thought proper to reveal the fact that Baha has left any such Law at all to be followed. Although in our opinion the very fact that the Law he revealed in the "Kitab-i-Aqdas" at the requests of his followers sixty years ago is still unknown to any part of the

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world, to say nothing of its being acted upon, is a sufficient proof of the falsity of his claim; yet as it is being falsely spread in India and in other countries that there are innumerable Bahais in Europe and America who are fully acquainted with the teachings of Baha Ullah, so we respectfully beg to ask those Bahais to whom our voice can reach whether it is true that they have been informed about the new Law contained in the " Kitab-i-Aqdas " of Baha Ullah, and whether they have ever been exhorted to follow it?

That our Bahai friends may not judge our enquiry amiss, we deem it proper to give here a few injunctions from the Law of the " Kitab-i-Aqdas " by way of example.

It is stated in the "Kitab-i-Aqdas" that three prostrations of prayer should be said at sunrise, three at the declination of the sun and three at sunset, thus making nine prostrations daily. These prayers are to be said in a peculiar mode, with the face turned towards Akka.

The second injunction is that at the end of each year fasting should be observed for nineteen days, during which period they should abstain from eating or drinking from sunrise to sunset.

The third commandment is that pilgrimage to Akka should be made by those who have the means to do so.

The fourth precept is that Zakat (poor-rate) should be given, but Baha Ullah has not fixed the amount which renders it incumbent on the possessor to pay the tax.

The fifth order is that he who possesses 100 misqals of gold or more should pay 19 per cent. to Baha Ullah and his children. (1 misqal = 1 3-7 drachms).

The sixth injuction is that whatever properties for charity and endowments there may be should be made over to Baha Ullah and his children, to be disposed of by them as they please.

The seventh injunction is that the property of a deceased Bahai should be divided into the following seven parts: One part for children, one for husband or wife (as the case may be), one for father, one for mother, one for brothers, one for sisters, and one for the teacher.

The eighth injunction is that at the end of every 19 years all the furniture of the house, excepting nothing, should be changed.

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The ninth commandment is that henceforth, instead of twelve months in a year, there should be nineteen, and each month should be of nineteen days. The names of the days have also been changed.

The tenth commandment is that the woman or man who commits adultery for the first time should pay a fine of nine misqals of gold, and each time afterwards eighteen misqals of gold. (1 misqal is equivalent to 1 3-7 drachms).

The eleventh order is that one should not take more than two wives at one time (though Baha Ullah himself had three wives at one time).

The twelfth injunction is that when a man goes on a journey he should mention the period of his absence to his wife, and if for some reason he is prevented from returning at the end of the fixed time, he should inform his wife about it. If he fails to do so, then after nine months his wife would be free to take another husband.

Having quoted these few injunctions from the "Kitab-i-Aqdas," which give an idea of the new Law Mirza Husain Ali Baha has set down in his book, we hope that the Bahais of Europe and America who happen to read this article would kindly give attention to our request, and would tell us whether this new Law of the "Kitab-i-Aqdas" has been brought to their notice, and whether they have been given instructions to follow it.

In the end we feel it incumbent upon us to say that in India, excepting some Zoroastrians in Bombay and Karachi, some ignorant villagers near Rangoon, and a few Hindus and a score of Mahommedans, no one has accepted Baha Ullah, nor is anyone acquainted with his books and teachings. Moreover, it has not yet been thought proper to disclose that Bahaism has a new and separate code. Again, it is absolutely false to say that the greater part of India has joined the fold of Baha Ullah. This is an entirely mendacious story which is purposely being spread in some quarters of Europe and America by some selfish followers of Baha Ullah to keep the people in dark as to the utter failure which Bahaism has met in the East.

FAZAL DIN,
Pleader.

Qadian,
26th July, 1927.

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RAJPAL CASE IN ENGLAND.

Unfortunate, indeed, was the time when Kanwar Daleep Singh delivered his judgment in the notorious Rangila Rasul case and acquitted Rajpal. Never, perhaps, in the annals of the law in India had any judge put a more wrong interpretation on any section of any of the codes as was put by Kanwar Daleep Singh on Section 153A of the Indian Penal Code. The decision given by Kanwar Sahib sent a thrill of resentment and horror among the Moslems of India. The agitation carried on against the above-mentioned decision and the imprisonment of the Editor and Proprietor of the "Moslem Outlook," Lahore, who were convicted for contempt of court for criticising the judgment in question, was on the point of degenerating into violence when it was given a wise and successful lead by Hazrat Khalifatul Masih, Head of the Ahmadiyya Community. Hazrat Khalifatul Masih not only succeeded in leading the agitation to the entire satisfaction of the Punjab Government and the deep gratitude of the Indian Moslems by the timely publication of posters and pamphlets containing detailed directions, but instructed also the Ahmadiyya Moslem Mission in England to put the case before the British public. Consequently a meeting protesting against the acquittal of Rajpal and the imprisonment of the Editor and Proprietor of the "Moslem Outlook" was held. The signatures of about five hundred people were obtained on a petition which was sent to the Secretary of State for India. Likewise questions were asked in Parliament about the said case. We give below the petition sent to the Secretary of State for India, the letter addressed to the "Manchester Guardian," and the questions asked and answers given in the House of Commons.—Ed., "R.R."

PETITION SENT TO THE SECRETARY OF STATE FOR INDIA.

The London Mosque,
63, Melrose Road, S.W.18,
5th Aug., 1927.

Your Lordship,

In presenting the attached Petition, signed by about Five Hundred people, including eminent persons like Sir Arthur Conan Doyle, Lieut.-Col. D. G. Carmichael, M.C., Ch.B., Rev. H. W. Abbot (Portsmouth), Sir C. E. Abdullah Archibald W. Hamilton

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(Selsey), Kazi Nazir Ahmad, Advocate (Rawalpindi), Sir Stanford London, C.B.E., Dr. A. M. Shah, Mr. C. R. Morden, Bar. at Law (Parsi), Mr. I. G. H. Ariff (Merchant, Calcutta), Major A. N. M. Swanston, Mohd Ishaque (Berlin), Mr. Mohd Nasim, M.A., LL.B. (Aligarh), Sir William Simpson, C.M.G., F.R.C.P., Sirdar Ikbal Ali Shah, and A. H. Tinubu (West Africa), I beg leave to state that we desire to live in peace with all people whatever their caste, colour or creed. We think that the Founders of all the great religions of the world are a common possession of humanity. To take their names with respect is the least courtesy that can be shown to them. It is, therefore, the sacred duty of every civilised person to defend their honour in every possible way.

It is surely right that there should be perfect freedom of discussion which is necessary for the ascertainment of truth, historical or religious. But it should certainly stop short at deliberate ridicule. "A man whose religious partisanship or controversial animus betrays him into a neglect of this caution is a bad citizen, and the public at large have a right to demand that the Legislature should provide means for curbing his power for mischief." It is in this spirit that we present this petition.

The honour of the Blessed Founder of Islam has been maliciously attacked as is evident by the decision of the Punjab High Court which declares the foul pamphlet of Rajpal to be nothing less than a scurrilous satire. The great concern felt by Sir Malcolm Hailey, the Governor of the Province, at the acquittal of Rajpal no doubt does him credit, because the acquittal of such offenders veritably means a "vista of endless trouble." And it is gratifying to note that steps are being taken to get another decision in the matter from one of the High Courts concerned, and we are relieved to know from the answer of the Earl of Winterton to the question of the Honourable and gallant member for Bath (Captain Foxcroft) that His Majesty's Government is sympathetically prepared to introduce, if necessary, suitable legislation to incriminate such mischievous publications.

But Your Lordship knows that legislature always moves slowly; and in view of the aggressive attitude taken up by the Hindus one cannot say to what disastrous results the present crisis might lead. The Hindus are passing resolutions to congratulate Mr. Justice Kanwar Dalip Singh on his "wise and just decision." They go so far as to condemn the "patronising attitude of Sir Malcolm Hailey." The Muslim leaders like the Head of the Ahmadiyya Community, Qadian, Sir Abdul Qadir and Sir Mohammad Iqbal are doing their best to keep the masses under control.

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But as Your Lordship must be well aware, it is not an easy thing to do, especially when the Hindus are writing highly provocative articles in their papers to heap further unmerited abuse on the Blessed Founder of our Religion; consequently the agitation is spreading, as shown by a cable published recently in the "Times," to the N.W. Frontier, and it is said that thousands of volunteers are being enlisted and trained for Civil Disobedience, and every Muslim mother is urged to give one grown-up son to defend the honour of the Holy Prophet (Peace and the blessings of God be on him). Civil Disobedience under the present circumstances is very much to be regretted, bcause it will undoubtedly tend to alienate the sympathy of those who desire to assist the Muslims in their present embarrassment. Not only will it fritter away their energy, but it will also check the speedy and satifsactory settlement of the original problem which has stirred so deeply the feeling of the Muslims. Anyhow, such frantic efforts are only a further proof of the state of utter helplessness and confusion in which the Muslims have been plunged by the vilifiers of their Master.

The situation has been immensely aggravated by the imprisonment of the Editor and the Printer of the "Muslim Outlook." It looks highly unfair in the eyes of the Muslims that a person who is guilty of a scurrilous satire on the Holy Founder of Islam should go scot free against all reason and sense, and a poor Muslim who is ready to sacrifice his all for the sake of his spiritual Master should be punished for the contempt of a worldly court. We do not mean to exonerate the Editor and the Printer of all blame. They may be guilty of a legal offence. But we have no doubt that the offence—if it was an offence to ask for an enquiry into the matter—was committed under circumstances when people lose their heads. It does not look well, therefore, to punish such people. The judges owe to the world, after all, a higher duty than their profession demands. Legality is no gharantee of the fact that it is infallible. There is a tribunal of public opinion, and there is a Tribunal higher still where even kings and emperors tremble and are naught on account of the Awe and Majesty of the Great Judge—the Creator of the heavens and the earth.

Mohammad is the chosen one of the Supreme Ruler of the Universe. He is the master of the faithful. Kings and Emperors bow down before him and he sits enthroned in glory in the very hearts of the Muslims of the world. No foul worm can ever possibly disgrace him. It is a fool that tries to spit at the sun. He is the beloved of God and the cynosure of every Muslim eye. The severest punishments inflicted upon Muslims become great bless-

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ings when they know they are undergoing them for the sake of their beloved master. Let all remember, therefore, that a Muslim can be reconciled with the most ferocious and deadly denizens of the forest, but he cannot do so with those who calumniate his Prophet.

In view of the above considerations, therefore, I take the liberty of requesting Your Lordship to move the Government concerned to see its way to release the Editor and the Printer of the "Muslim Outlook" as soon as possible, and also to issue a special ordinance in the interest of peace and justice to stop, until such time as the law is amended, the publishing of inflammatory literature that is likely to disturb the public peace not only in India but all over the world. I am sure I am voicing the sentiments of all my co-religionists in making this petition and hope that it will receive Your Lordship's immediate and favourable attention.

I am, Sir,
Your Lordship's obedient servant,
A. R. DARD, M.A.,
Imam of the London Mosque.

LETTER TO THE SECRETARY OF STATE FOR INDIA.

63, Melrose Road,
London, S.W.18.
7/8/28.

Your Lordship,

In continuation of my letter dated 5/7/27, I beg leave to say that judgment has been pronounced in the Vartman case; and we learn from the "Daily Chronicle" of to-day that the author of the article, "A Trip to Hell," has been sentenced to one year's imprisonment and to a fine of 500 rupees. The publisher of the paper has also been sentenced to six months' rigorous imprisonment and to a fine of 250 rupees.

It was a strikingly similar case and was tried under the same Section (153A) of the Penal Code which was interpreted differently by Mr. Justice Dalip Singh in the Rajpal case. The Allahabad

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Court had also differed from Mr. Justice Dalip Singh. Therefore there remains no doubt now that his interpretation was wrong and the criticism of the Editor of the Muslim Outlook was justified. To show further that the comment was fair, I take the liberty of reproducing a part of the statement made by the Editor: "As the Hon. Judge of this court (Mr. Justice Dalip Singh) is neither more nor less than as a public servant and his public acts are subject to scrutiny and criticism as much as the acts of any other public servant, such criticism may be searching, severe and even adverse; but so long as it does not proceed upon a conscious mis-statement or concealment of facts it cannot be held to have travelled beyond the limits of fair comment. The Press has as sacred and important duties to perform as a Court of Justice itself, and it may often happen that in the case of the Press, just as in the case of the Court, these duties may be of painful nature. These duties must be performed with courage and without fear. Criticism by the Press of the public acts of a public servant is one of the privileges possessed by every citizen of a civilised country, and this privilege cannot be unduly restricted without corresponding harm to the body politic. In publishing the article in respect of which these proceedings have been put in motion I have done no more than offered fair criticism of the judgment pronounced by the Hon. Mr. Justice Dalip Singh in the Rangila Rasul case. This criticism relates only to the judgment as such and has reference to the Hon. Judge only in so far as this judgment is concerned. It imputes no motives to the Hon. Judge and casts no personal reflections on him, as I have explained above."

The honour of the blessed Founder of Islam was maliciously attacked, the entire Muslim Community was very much bewildered, the Editor of the Muslim Outlook wanted only an enquiry into the matter, and the judgment has now been actually found defective. Therefore I request Your Lordship once more to move the Government concerned to see its way to release the Editor and the Printer of the Muslim Outlook as soon as possible. It will be an act of grace and will surely prove a healing balm for the deeply-wounded feelings of the millions of Muslims.

I am, Sir,

Your Lordship's most obedient servant,

A. R. DARD, M.A.,

Imam of the London Mosque.

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PARLIAMENTARY DEBATES (HOUSE OF COMMONS),

Dated Wednesday, 27th July, 1927. Page 1259.

INDIA (Islam, Articles and Pamphlets).

Captain Foxcroft asked the Under-Secretary of State for India whether His Majesty's Government are aware that several articles and pamphlets have been recently published in India maliciously attacking the Founder of Islam; and whether, as the Indian Courts have held that such references cannot be prevented or punished under the existing law, any steps are in contemplation for the amendment of the law?

Earl Winterton: The answer to the first part of the question is in the affirmative, and to the second that there have been divergent decisions as to the criminality of such publications. Steps are being taken to obtain another decision from one of the High Courts concerned, and if necessary thereafter the question of amending the law will be considered.

PARLIAMENTARY DEBATES (HOUSE OF COMMONS),

Dated Friday, 29th July, 1927. Page 1658.

INDIA (Islam, Articles and Pamphlets).

4. Sir Frank Sanderson asked the Under-Secretary of State for India whether he is aware that the agitation caused by the Rangila Rasul case, in connection with the publication by a Hindu of insulting attacks on the Prophet Mahommed, is spreading to the frontier provinces; and whether the Government is taking measures to have the matter dealt with?

The Under-Secretary of State for India (Earl Winterton): The answer to the first part of the question is in the affirmative; as regard the second part, I would refer to the answer given on 27th July to a similar question by the hon. and gallant Member for Bath (Captain Foxcroft).

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LETTER TO THE EDITOR OF THE "MANCHESTER GUARDIAN."

63, Melrose Road, London, S.W.18.

Dear Sir, 27/7/27.

It is gratifying to note that you have very rightly given due importance to the subject of the Rangila Rasul judgment by publishing a leading article about it in your issue of yesterday. You undoubtedly deserve the thanks of all the Muslims of the world for this.

But I crave your indulgence to allow me to say a few words about a sentence which runs as follows:—"Mohammadans are determined to suck the last ounce of hatred out of so excellent a grievance against their Hindu neighbours." May I say that the Muslims have so far done nothing to justify this remark. They desire to live in peace with all people. It is, on the other hand, the aggressive attitude of the Hindus which is making the already existing tension more acute every day. They are passing resolutions to congratulate the High Court, and especially the Judge, on "the wise and just decision" in acquitting Rajpal and also in convicting the editor and the printer of the Muslim Outlook. The Hindus also condemn "the patronizing attitude of Sir Malcolm Hailey." I need not say that these resolutions are absolutely unnecessary and highly provocative in nature. Even the Civil and Military Gazette, the only European paper of the province, has been compelled to say in its leading notes (July 5th): "Nothing could be more ill-advised and untimely than the aggressive attitude taken up by the Hindu Mahasabha of Delhi, with its wholly uncalled-for reflections on Sir Malcolm Hailey."

I may also, by way of illustration, give here a quotation from a petition which will shortly be presented here on our behalf to the Secretary of State for India. It has been signed by over 300 persons, including eminent people like Sir Arthur Conan Doyle, Sir William Simpson and Sir Stanford London. It begins as follows:—"We the undersigned most strongly affirm the principle that there should be no malicious attack upon the honour of the Founder of Any Religion, and that the religious susceptibilities of All people, whatever their colour, caste or creed, should be respected and not wounded in any way."

It cannot be called sucking "the last ounce of hatred" against anyone.

I hope you will oblige me by publishing these few lines in your esteemed journal. — Yours faithfully, A. R. DARD, M.A.,

Imam of the London Mosque.

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SIR MIAN FAZL-I-HUSSAIN AT THE LONDON MOSQUE.

On August 24, Sir Fazl-i-Hussain was invited to tea by the members of the Ahmadiyya Community, London. He was given an address of welcome, which was read by Miss Razia Norton. Mian Sahib spoke for about half an hour. We give below the address presented to him and a summary of his reply.

—(Ed., " R.R.")

Sir Mian Fazli Hussain!

It is with feelings of the deepest pleasure and delight that we, the Ahmady Moslems of London, extend to your good self our warmest welcome to this country.

We have heard of your inestimable services in the cause of the Moslems of India, who rightly look upon you as one of their strongest pillars. As Islam does not know any distinction of caste, country or colour, we think your valuable services in India should not be looked upon only in their local character. The Moslems of India are all our brothers and we are conscious of the fact that we rise or fall together. So, we in the West have also a right to appreciate your great services to the cause of Islam, and we beg to assure you, Sir, that we are as good of your admirers in this respect as any of our brothers in India. Hence we feel proud of having made with you now a personal acquaintance here in London, and hope that you will also remember us wherever you are.

You come, moreover, from an illustrious country, which is most dear to our very hearts. As you know, we do not say this in any economic or political sense. We are Moslems first and then anything else. We look upon India, and especially the Punjab (your Province), as the birthplace of our spiritual Master, Ahmad of Qadian (peace be on him), to whom we undoubtedly owe a heavy debt of the greatest possible gratitude; for it is he who has brought

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us to the sweetest fountain of the Islamic faith, which we look upon as the very soul of humanity. But for him we do not know in what quagmire of sordid materialism we would have had to flounder and perish. We wish our countrymen also realised it before it is too late. Islam is really the life-giving elixir. A fool indeed is he who is far away from God, and yet considers himself in the land of the living; and ignorant really is one who though steeped in spiritual darkness thinks himself to be in the light.

We are most sincerely indebted to you, Sir, for accepting our humble invitation, and we are conscious of the fact that it is not every great man of this world who condescends to mix with the poor and the humble creatures of God. God has granted you an eminence, and it is a matter of legitimate pride for you that you have retained with it the true spirit of humility which is the essence of greatness.

We are not many in this land of spiritual darkness and we are not eminent in any worldly sense of the word, but we are happy to remember the words of Jesus Christ (peace be on him) where he says: "Blessed are ye poor, for yours is the Kingdom of God." And we are glad to say that by the Grace of God, the number of the true followers of the Holy Prophet Mohammad (peace and the blessings of God be on him) in the West is far greater than that of the early disciples of Jesus Christ, and we have a strong conviction that our voice, which at the present time looks no more than a voice in the wilderness, will shortly be heard throughout the length and breadth of this country.

We do not wish to detain you any longer, but we must congratulate you, Sir, on your being selected to represent India at the League of Nations, and thank you for your kindness which you have shown us in coming here, and we hope we shall never forget it.

In the end we pray that you may succeed in the mission for which you have undertaken so long and arduous a journey and also succeed in the attainment of the purpose for which we have all been created in this world. Amen.

We are,

Yours in Islam,

THE AHMADY MUSLIMS OF LONDON.

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SUMMARY OF MIAN SAHIB'S SPEECH.

"I do not think that I deserve any reception on your part, but I think that I do in one respect, and that is this, that I belong to the same District to which the founder of the Ahmadiyya Community belonged. My father was a personal friend of the Founder of your Community, and I had the privilege of meeting him several times. I was very much impressed by the remarkably winning personality of the Mirza Sahib.

"Those who went to seek his advice on temporal or religious matters were deeply impressed by his sincerity, and devotion to the cause of Islam.

"I had the honour to meet him in 1908 when he came to Lahore, two days before his death, and discussed with him many religious subjects.

"I have always told my friends that they attach too great a value to the little which I have been able to do. I have done nothing in particular for the Muslim Community which I have not done for other backward Communities. Wherever I have found Communities backward, socially and educationally, I have tried to improve their condition, so that they may come up to the level of other communities which are far advanced.

"I think it to be the duty of an administrator to treat all Communities alike, and give those Communities which are backward all possible opportunities for improvement. He should not favour any Community on religious grounds alone, and one who does it, does not discharge his trust honestly.

"The idea of presenting Islam to the West, first originated with the Founder of your Community, about thirty years ago, and he indirectly told Khawja Kamaluddin to go and preach Islam in the West, but he began to practice Law, and could not then devote himself to the propagation of Islam.

"I am glad to see that the work of presenting Islam to the West has been entrusted to people who have made great sacrifices for this noble cause.

"I wish them success in the noble task they have undertaken."

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The Holy Prophet Jesus did not Die Accursed Death.

By Musa K. Gerber Ahmadi.

The evidences given by Saints Mark and Matthew are sufficient to arrive at a just conclusion without calling in Saints Luke and John, to whom however we shall refer as occasion demands.

One salient fact which is recognised in all the narratives is that they are not the product of even an eye-witness, much less inspiration or revelation from God, and are therefore liable to grave errors not unmixed with interpretations with which they abound.

In his evidence Saint Mark remarked: that the sun had risen before three women repaired to the tomb to lift up the great cover from the tomb in which they were looking for someone, when miraculously the stone was seen rolled back. They found a young man in the tomb, who encouraged them, and, knowing their errand, advised them of same.

He told them that Jesus had risen and he was not there. He sent them with words to Jesus' disciples to meet him in Galilee, whither Jesus was journeying. But the women, being filled with fear and astonishment, left the tomb and failed to carry out the young man's order.

It is indeed surprising how Saint Mark, having concluded his evidence, as shown above, should give a new turn to the matter! In this he stated that it was Jesus, who having risen early in the first day of the week, went to Mary Magdalene, who went and told the disciples of the occurrence, etc. This and similar considerations truly rob the narratives of reliability.

Saint Matthew's evidence that there were only two women who visited the tomb "late on the Sabbath Day, as it began to dawn toward the first day of the week," is a plain contravention of Saint Mark; for the latter stated that three women visited the tomb "when the sun was risen."

Saint Matthew's information of an earthquake preceding the descent of an Angel of the Lord from Heaven, who rolled away the stone, is also opposed to Saint Mark, who would have us believe that the stone was rolled away by an unseen instrument.

The women found a young man on entering the tomb, as stated by Saint Mark; but, according to St. Matthew, it was an angel who requested the women to perform an office similar to

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the young man's of Saint Mark, and "with fear and great joy," they failed not in the execution of that office. Really incredible!

Saint Luke's deposition gives out that several women visited the tomb "on the first day of the week at early dawn," i.e., Mary Magdalene and Joanna and Mary the mother of Jesus," and "found the stone rolled away from the tomb and entered in, and found not the body of the Lord Jesus, and it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel." Most amazing!

Saint John tells us that it was Mary Magdalene alone who went early, "while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore and cometh to Simon Peter, and to the other disciples, whom Jesus loved" (that is, Judas, who hanged himself or whose bowels gushed out through a heavy fall) "and saith unto them, 'They have taken away the Lord out of the tomb, and we know not where they have laid him.'" Saint John did not mention anything about the ascension of Jesus, though he anticipated same, because he makes Jesus sometime bid Mary not to touch him as he was not yet ascended to his Father. We say it was his duty to have noted when Jesus did ascend if there was any particle of truth in the ascension at all.

In my opinion the entire evidence of the four narrators only presents a mythical personality called Jesus, of whom we know very little or nothing and is not worthy of our serious attention.

What I mean is this: If it be asked how the cross on which Jesus was crucified arrived at Golgotha, one person might reply, "it was Simon of Cyrene who took the cross to Golgotha." Another might answer, "Jesus himself took the cross to Golgotha." Both these answers can never be reconciled.

"They took Jesus himself: and he went out, bearing the cross for himself," is the testimony of one narrator; and three against this statement declare: "and when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus." What a foundation upon which traditional Christianity has been built!

The evidences are all against the alleged Crucifixion.

In regard to Resurrection and Ascension, none of the disciples witnessed the occurrences after Jesus' body was laid in the tomb. Even Judas, whom John makes to tarry till the Lord come and who bears witness or wrote John's narrative, was not at the spot to witness this unnatural phenomenon, which should have been witnessed especially by the mass of the Jews.

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